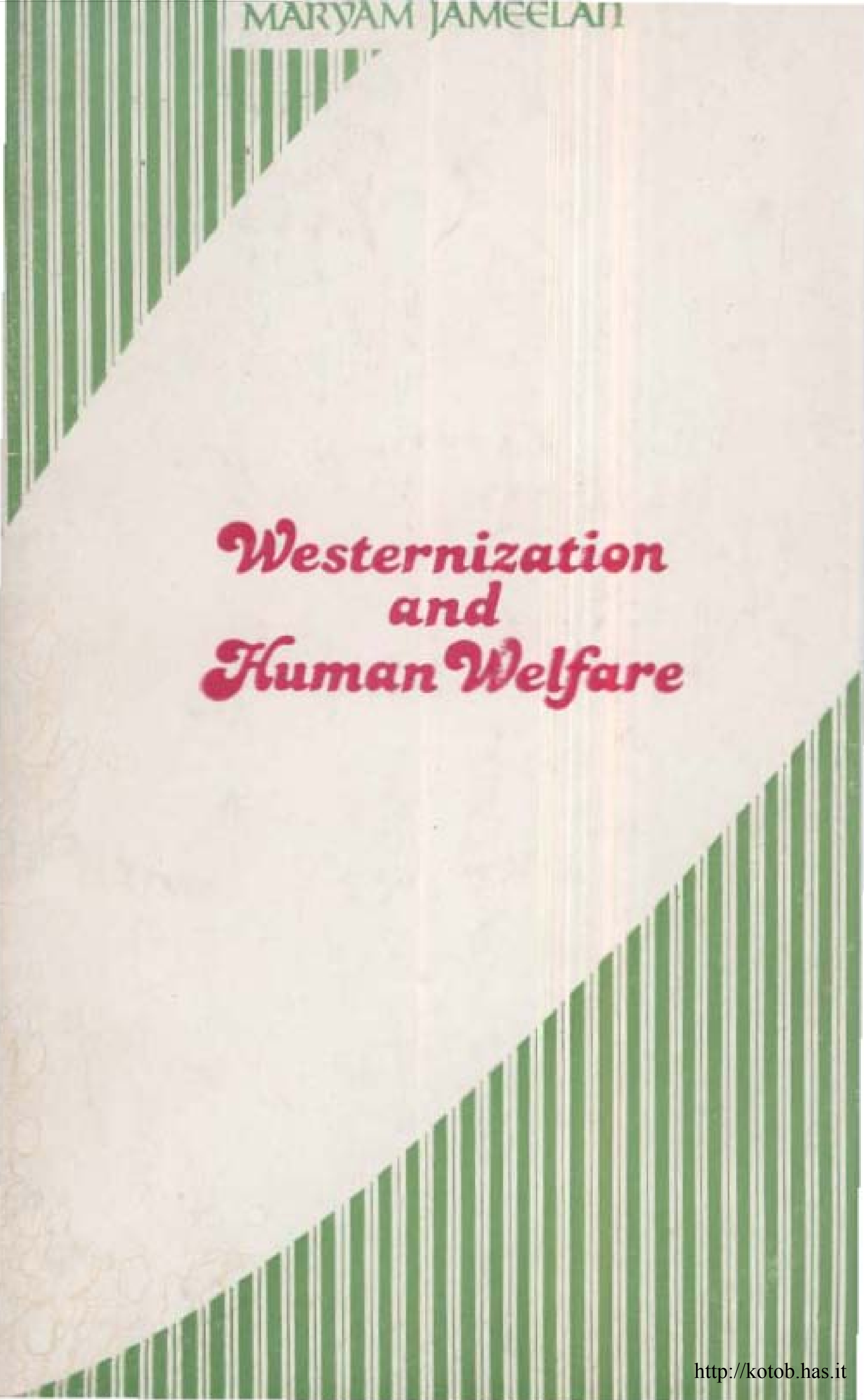

MARYAM JAMEELAH
Westernization and Human Welfare

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INTRODUCING THE AUTHOR :

Maryam Jameelah was born in 1934 in New York at the height of the Great Depression - a fourth-generation American of German-Jewish origin. She was reared in Westchester, one of the most prosperous and populated suburbs of New York and received a thoroughly secular American education at the local public schools. Always an above-average student, she soon became a passionate intellectual and insatiable bibliophile, hardly ever without a book in hand, her readings extending far beyond the requirements of the school curriculum. As she entered adolescence, she became intensely serious-minded, scorning all frivolities, which is very rare for an otherwise attractive young girl. Her main interests were religion, philosophy, history, anthropology, sociology and biology. The school and local community public libraries and later, the New York Public Library, became "her second home."

After her graduation from secondary school in the summer of 1952, she was admitted to New York University where she studied a general liberal arts programme. While at the university, she became severely ill in 1953, grew steadily worse and had to discontinue college two years later without earning any diploma, She was confined to private and public hospitals for two years (1957-1959) and only after her discharge, did she discover her facility for writing. Marmaduke Pickthall's translation of Quran and Allama Muhammad Asad's two books - his autobiographical *Road to Mecca* and *Islam at the Crossroads* ignited her interest in Islam and after correspondence with some prominent Muslims in Muslim lands and making intimate friends with some Muslim converts in New York, she embraced Islam at the Islamic Mission in Brooklyn, New York at the hand of Shaikh Daoud Ahmad Faisal, who then changed her name from Margaret Marcus to Maryam Jameelah.

During extensive correspondence with Muslims throughout the world and reading and making literary contributions to whatever Muslim periodicals were available in English, Maryam Jameelah became acquainted with the writings of Maulana Sayyid Abul Ala Maudoodi and so, beginning in December 1960, they exchanged letters regularly. In the spring of 1962. Maulana Maudoodi invited Maryam Jameelah to migrate to Pakistan and live as a member of his family in Lahore. Maryam Jameelah accepted the offer and a year later, married Mohammad Yusuf Khan, a whole-time worker for the Jama'at-e-Islami who later became the publisher of all her books. She subsequently became the mother of four children, living with her co-wife and her children in a large extended household of inlaws. Most unusual for a woman after marriage, she continued all her intellectual interests and literary activities; in fact, her most important writings were done during and inbetween pregnancies. She observes *Purdah* strictly.

Her hatred of atheism and materialiam in all its varied manifestations - past and present - is intense and in her restless quest for absolute, transcendental ideals, she upholds Islam as the most emotionally and intellectually satisfying explanation to the Ultimate Truth which alone gives life (and death) meaning, direction, purpose and value.

UMAR FARUQ KHAN

THE PHILOSOPHICAL SOURCES OF WESTERN MATERIALISM

THE society of ancient Greece was the earliest in history to divorce its institutions, customs, arts and sciences from religion. In other words, ancient Greece was the first truly secular society. Its philosophy was based on the premise that a perfect, harmonious society filled with beauty and justice could be achieved by an intelligent, rational application of human reason unaided by any supernatural power. This secular ideal has remained the dominant theme of Western civilization to this day.

According to the ancient Greeks, beauty reached its epitome of perfection in the naked human body. The naked human body, both male and female, was the dominant theme of Greek art which sculptors and painters reproduced endlessly. In order to promote maximum physical development, the utmost encouragement of sports and games was deemed essential. No city or town of any importance lacked its public gymnasiums for the training of athletes. Regular athletic contests, held allegedly in honor of the gods, took place in vast elaborate stadiums, each capable of seating thousands of spectators. It was customary for the participating athletes to perform stark naked. The most important of these contests were the "Olympic Games" which still continue.

The following quotation is taken from Plato's (427-347 B.C.) celebrated *Republic* which through

the mouth of his teacher, Socrates (469-399 B.C.), he attempted to expound the utopia of the most ideal city-state:

"Thus Socrates", asked Glaucon, "do you think the females of the guardian dogs ought to share in the guard which the males keep? Ought they to join in the hunt and whatever else they do? Or should the females keep kennel indoors because of the birth and training of pups and should the males do the hard work and have all the care of the flocks?"

"They ought to do everything together," answered Socrates, "except that we treat the males as stronger and the females as weaker."

"But, is it possible to use animals for the same things if you do not give them the same training and education?"

"Impossible."

"Now music and gymnastic are taught to the men. So we must teach the women these same two arts in matters of war and use them in the same way. Surely we see naked women in the wrestling schools exercising with the men—not only the young women but even the older ones. Like the old men in the gymnasium covered with wrinkles and not pleasant to look at who still fancy the game!"

"But we have found by experience that it is better to strip than to hide all such things and soon the seemingly funny to the eyes melted away before that which was revealed in the light of reason to be the best . . . These women are to be common to all these men; nobody must have a private wife of his own and the children must be common, too; the parent shall not know the child nor the child its parent."

"I see in your house hunting dogs and game birds. Pray, have you paid any attention to their matings and breedings?"

"It follows that from what we have agreed that the best

men must mingle most often with the best women and only the children of the best must be brought up—not the others—if the flock is to be tiptop. And none must know of this infanticide going on except the rulers alone. Often rulers will have to use falsehood and deceit for the benefit of the ruled and, as we have mentioned previously, all such things are useful as a kind of drug . . . . If a defective child is born, it must be disposed of on the understanding that there is no food or nurture for that one."

The secular heritage of Greece was adopted, cherished and perpetuated by pagan Rome. However, because the Romans were, above all, militarily-minded, the worship of beauty was rapidly replaced by the worship of force. The intense idealism of the Greeks soon deteriorated into an ever-growing cynicism and skepticism. Thus the Roman philosopher, Maximus of Tyre, set forth the following arguments for atheism:

The Eternal has His intentions from all Eternity. If prayer accords with His immutable wishes, it is quite useless to ask of Him what He has resolved to do. If one prays to Him to do the contrary of what He has resolved, it is praying that He be weak, frivolous, inconsistent; it is believing that He is all these things; it is to mock Him. Either you ask Him a just thing in which case He must do it and the thing will be done without your praying to Him —entreating Him is even to distrust Him—or the thing is unjust in which case you insult Him. You are worthy or unworthy of the grace you implore. If worthy, He knows it better than you; if unworthy, you commit one more sin by asking for what you do not deserve. In a word, we pray to God only because we have made Him in our own image! quoted from *The Portable Voltaire*, Viking Press, New York, 1949.

In the thousand-year interval between the fall of the Roman Empire and the rise of the Renaissance, the

Roman Catholic Church reigned supreme. Throughout this period, popularly known as "The Middle Ages," Europe's historical continuity with ancient Greece and Rome was broken. The Middle Ages in fact constituted no less than a distinct, unique civilization all its own. It had no features whatever in common either with ancient Greek or Roman society or Europe as it exists today. In fact, the civilization of the Middle Ages could be called "Western" only by virtue of its geographical location.

The civilization of the Middle Ages was in every respect hostile and contradictory to that of modern times. This is why no period of European history has been more unfairly maligned. This is also the reason why no word in the English language has acquired more derogatory connotations than "medieval". Whenever an American or European confronts this adjective, his imagination immediately conjures up the "Dark Ages" of barbarism, feudalism, ignorance and superstition. Whenever a Westerner wishes to describe any part of the world he regards as particularly backward, he labels it as "medieval".

The Renaissance coincided with the rejection of Christianity by the leading intellectuals of Europe combined with their uncritical adoration of ancient Greece and Rome. The Renaissance really meant the revival and renewal of paganism. Thus Western civilization reverted to its original theme, continuing its development ever since, accordingly.

One of the dominant personalities of the Renaissance who epitomized its spirit was Nicolo Machiavelli (1469-1532). A native of Florence, Italy, he achieved

a prominent position in its government. During his thirteen years of service, his mind became more and more preoccupied with the inferiority of Italy's political organization and military strength in comparison with neighbouring Spain and France. As a result of war with France, Machievelli was ousted from his post and exiled. While in exile he composed perhaps the most influential book ever written on the techniques of acquiring, consolidating and expanding political power—*The Prince*. Machiavelli was, above all, a devotee of nationalism and patriotism. His dream was a unified Italy as the dominant world power. Machiavelli was the father of the modern totalitarian state. He regarded power as a supreme end in itself.

> I know that everyone will admit that it would be highly pariseworthy in a prince to possess all the qualities that are reputed good but as they cannot all be possessed or observed, human conditions not permitting it, it is necessary that he should be prudent enough to avoid the scandal of those vices which would lose him the state for if one considers well, it will be found that some things which seem virtues would, if followed, lead, to one's ruin and some others which appear vices, result in one's greater security and well-being.
>
> How laudable it is for a prince to keep good faith and live with integrity and not with astuteness, everyone knows. Still the experience of our times shows those princes who have done great things have had little regard for good faith and have been able by astuteness to confuse men's brains and who have ultimately overcome those who have made loyalty their foundation.
>
> A prince being thus obliged to know well how to act as a beast, must imitate the fox and the lion for the lion cannot protect himself from traps and the fox cannot defend

himself from wolves. One must therefore be a fox to recognize traps and a lion to frighten wolves. Those who wish to be only lions do not understand this. Therefore a prudent ruler ought not to keep faith when by so doing, it would be against his interest and when the reasons which made him bind himself no longer exist. If all men were good, this precept would not be a good one, but as they are bad and would not observe their faith with you, so you are not bound to keep faith with them. Of this, one could furnish an infinite number of modern examples to demonstrate how many times peace has been broken and how many promises rendered worthless by the faithlessness of princes and those who have been able to imitate the fox have succeeded best. But it is necessary to disguise this character well and to be a great feigner and dissembler; men are so simple and so ready to obey present necessities that one who deceives will always find those who allow themselves to be deceived.

A prince must take great care that nothing goes out of his mouth which is not full of mercy, faith, humanity, sincerity and religious faith .. And nothing is more necessary than to seem to have this last quality for men in general judge more by the eyes than by the hands, for everyone can see but very few have to feel. Everybody sees what you appear to be; few feel what you are and those few will not dare to expose themselves to the many who have the majesty of the state to defend them and in the actions of men and especially of princes from whom there is no appeal, *the end justifies the means.*

The Protestant Reformation dealt the Church such a crippling blow, Christendom never recovered afterwards. Not content to rectify the abuses of Church power and corruption, Martin Luther broke with it completely and decided to create a new religion of his own. The rejection by the Protestant leaders of the

authority of the Pope and the Latin language greatly strengthened the cause of secular nationalism. In place of a strong, united Christendom were now a multiplicity of small, weak sects, each a rival of the other with its own narrow, parochial outlook. In Protestant countries a separate national church was organized under the control of the Government until everywhere in Europe, the spiritual power of religion became subordinate to the interests of secular politics.

Shortly after the Protestant Reformation, the scholars of the Renaissance discovered the most powerful of all weapons in their arsenal against the Church—science!

Francis Bacon (1561-1625) epitomized the scientific spirit of the modern age in *The New Atlantis*. An English ship lands upon a utopian island in the remote Pacific whose chief pride is a great institution devoted to scientific research. The ruler conducts the travellers through this place saying, "The end of our Foundation is the knowledge of cause and the secret motions of things and the enlarging the bounds of the human empire to the effecting of all things possible."

Descartes (1956-1650) carried on the development of the experimental method where Francis Bacon had begun, completely overthrowing the authority of Aristotle and the medieval scholastic philosophers, in order to discover new truth instead of merely proving what was already known. To Western philosophers, like Descartes, nature was nothing more than a machine which had no spiritual significance, All living things, including man, were a mere matter of automatic chemical reactions. "Give me the elements," boasted

Descartes, "and I will construct the universe!"

Intoxicated by the theory advanced by Newton (1643-1727) that the entire universe was regulated by immutable mathematical laws, the protagonists of the so-called "Age of Enlightenment" taught that all beliefs contrary to human experience and observation must be discarded. Miracles, prophecy, revelation as well as all religious rites and ceremonies were ridiculed as superstition. Voltaire (1694-1778) said that God created the Universe as a watch-maker assembles a watch, afterwards having no future concern with it. Hume (1711-1776) rejected all religious beliefs on the ground that they could not be proved either by scientific experiment or human reason. He attacked even the deist god of Voltaire declaring that we have seen watches made but not worlds. If the universe did have an author, he may have been an incompetent workman or he may have long since died after completing his work or he may have been a male or female god or a great number of gods. He may have been entirely good or entirely evil or both or neither, probably the last. Hume's argument against the existence of the Hereafter ran as follows: We have no reason for concluding from a life where rewards and punishments fail to coincide with human deserts that there will be any subsequent life in which they do.

Morality was regarded as a science like mathematics, as independent from theology as any other branch of human knowledge. Philosophers such as Dideroit and Rousseau all agreed that utility and happiness were the sole criterions for morality. Man should seek as much pleasure and happiness as he

can in this life without depriving his fellows of their rightful share. Whatever relations give pleasure to all concerned cannot but be beneficial. Consequently they saw no good in the traditional demands for chastity between the sexes.

Having destroyed what they considered the foolish errors of the past, the apostles of the Enlightenment believed that reason and science, spread by universal mass education, would usher in a virtual paradise on earth. Now that man possessed the magic of science, it was within his power to shape his own destiny. Liberty, social and economic equality and universal peace would reign over the entire world. Ever-expanding knowledge would forever banish all disease and suffering leading to an indefinite prolongation of human life. The technological and scientific revolutions of the following century served to confirm this new faith in the perfectibility of human life on this earth without the aid of any supernatural power.

Darwin's (1809-1882) concept of the evolution of man from lower forms of life introduced an entirely new scale of ethical values. Philosophers now conceived of human society in a constant state of flux and change inevitably leading to higher and more complex stages of development. The principle of biological evolution, applied to human society, identified the "modern", "up-to-date", "advanced", and "progressive" with what was most desirable. Historians came to look upon man as a product as well as a part of nature evolving to his present state from lowly origins with all his achievements having been painfully acquired in the struggle against a hostile environment. Darwin con-

vinced Western philosophers that man was an animal species like any other—a higher mammal to be sure, but only an animal. William James (1842-1910) even questioned the value of retaining the intangible concept of consciousness or mind at all, regarding human thought as merely the end result of chemical reactions upon the nervous system produced by external stimuli. Psychologists like Pavlov (1849-1936) sought to delve into the motives of human behaviour by studying dogs, monkeys and apes.

Freud's (1859-1939) discovery of the compulsive drives of the unconscious mind originating in early childhood as the source of all irrational behavior provided modern philosophers with yet an additional weapon against religion. Freud maintained that the small child projected the image of his parents who gave him life, protected him from harm and subjected him to discipline, punishment and rewards on to his religious life in adulthood. The concept that religion is purely man-made and that ethics are relative and not absolute was enthusiastically welcomed by students of history, sociology and anthropology. Thus Ralph Linton, a distinguished American anthropologist, in his study of the cultures of mankind, *The Tree of Culture* (1953), argued that the uncompromising monotheism of Judaism and Islam originated in the rigidly patriarchal family life of the Semitic tribes of Arabia. He writes:

> The concept of an all-powerful deity who can only be placated by complete submission and devotion, no matter how unjust His acts may appear, was the direct outgrowth of Semitic family life. Another product of the exaggerated

super-ego to which it gave rise was the elaborate system of taboos relating to every aspect of behaviour which were epitomized in the Law of Moses. Such codes of taboos provided those who kept them with a sense of security comparable to that of the good child who is able to remember everything his father told him to do. God is the portrait of the typical Semitic father with his patriarchal, authoritarian qualities abstracted and exaggerated.

Freud, not content to deny the divine origin of religion, rejected the idea that religious faith was justified on any grounds.

> It seems not to be true that there is a Power in the universe which watches over the well-being of every individual with parental care, bringing all within His fold to a happy ending. On the contrary, the destinies of men are incompatible with any universal principle of justice. Eathquakes, floods and fires do not distinguish between the good and devout man and the sinner and unbeliever. Even if we leave inanimate nature out of account and consider only the destinies of individual men in so far as they depend on their relations with others of their own kind, it is by no means the rule that virtue is rewarded and wickedness punished. It often happens that the violent, crafty and unprincipled seize the desirable goods of this world while the pious go away empty. Dark, unfeeling and unloving powers determine human destiny; the concept of Divine justice, which, according to religion rules the world, seems to have no existence. No attempt to minimize the supremacy of science can alter the fact that it takes into account our dependence on the real, external world while religion is only a childish illusion deriving its strength from the fact that it happens to fall in with our instinctual desires.—*Freud: Great Thinkers of the Western World, Encyclopedia Britannica.*

Materialistic philosophy reached its climax in its chief protagonist—Karl Marx. According to Karl

Marx, all aspects of human history, society and culture are the result of economic factors, the individual being nothing more than a product of his immediate surroundings and that through a progressive improvement in the material environment, a perfect society will inevitably emerge. Marxist dogma is responsible to a very great extent for Western civilization as it is today. It has found as enthusiastic acceptance in America as the Soviet Union, the main difference being that while the latter is honest in the pursuit of its goal, the former is subtle and hypocritical.

Bertrand Russell develops materialistic philosophy to its furthest extent when he writes:

> That man is the product of causes which had no provision of the end they were achieving, that his origin, his growth, his hopes and fears, his loves and beliefs are but the outcome of accidental collocations of atoms, that no amount of heroism, no intensity of thought and feeling can preserve the individual life beyond the grave, that all the labour of the ages, all the devotion, all the inspiration of human genius are destined for extinction in the vast death of the solar system and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things are so nearly certain that no philosophy which rejects them can hope to stand. Only within the scaffold of these truths, only on the firm foundation of unyielding despair, can man's habitation be safely built.
>
> —*Makers of the Modern Mind*, Randall, Columbia University Press, New York 1930.

Schopenhauer carried materialistic philosophy to its logical conclusion. For him the essence of life is an aimless, restless activity, an utterly irrational force.

> Since the basis of all desire is need, deficiency and thus pain, the nature of brute and man alike is originally and of its very essence subject to pain. If, on the other hand, it achieves its objects of desire through too easy satisfaction, such void and ennui fills the heart that existence becomes an unbearable burden. Thus life swings like a pendulum from pain to ennui, from ennui to pain. Life is a sea full of rocks and whirlpools which man avoids with the greatest care and solicitude although he knows that even with all his efforts and skill he succeeds in getting through, he comes thus but the nearer at every task to the greatest, the total inevitable shipwreck—death. Every human being and his course of life is but another short dream of the endless spirit of nature. The persistent will to live is only another fleeting form which nature carelessly sketches in its infinite pages, allows to remain for a time so short it vanishes into nothing and then obliterates to make room for others.—*Makers of the Modern Mind*, op. cit.

After denying any positive value to religious faith, Freud had to admit that science is no substitute:

> Science, apart from its emphasis on the real world, has essentially negative characteristics in that it limits itself to tangible material truth and rejects illusions. Some of our follow men who are dissatisfied with this state of affairs and desire something more for their momentary peace of mind, may look for it where they can find it, but we cannot help them.—*Encyclopedia Britannica*, op. cit.

"The present misery of life—hunger, pain, age, death and strife—accentuated by the two World Wars, or perhaps only felt more keenly than before—has often been the theme of the polemic against God with the materialist thinkers, including poets and novelists. They have challenged His mercy and asked the theolo-

gian not to insult human reason by the mockery of promised payment for every tear shed in this life, for paper currency without the assurance of convertibility into cash on demand is a fraud. At the root of this harangue lies the disbelief in the immortality of life. If we fail now, we fail forever, for there is no 'ever' to come after. If we lose this life, we lose all, for this is the first and the last chance. Hopes and aspirations, dangers and fears, plans and efforts come to an abrupt end the moment death intervenes. With this limited view of life, it is but natural that our sufferings here should count for so much, and give us a just grievance against the injustice of Providence, making us forget that the inequities we resent are mostly of our own making."

"And the inequities shall probably never totally vanish. They have come to stay. God holds out no promise to endow every man with the health of a Mohammad Ali (Clay), with the riches of a Rockefeller or with the intellectualism of a Bertrand Russell. He has as yet announced no scheme of universal insurance against want and indigence, disease and old age. The Utopian future with perfect facility of body and mind dealt to every individual in fullest measure is a dream. The scientists may promise us that before this century draws to a close, every one of us shall be revelling in the comforts of air-conditioned houses and automobiles, not knowing how to perspire under a hot sun or shiver on a cold night. The meanest of us shall have work made easy and pleasant and abundantly paying, and at the same time plenty of leisure to enjoy

the art and culture of the age. Should such a dream come true, it would be an unlucky day for humanity."

"We are here to work, to strive, to share the woes and worries of our fellowmen and make our contributions to the betterment of the world, to establish spiritual peace and not mere bodily ease and to root out tyranny and injustice, jealousy and hatred—a tremendous task and a task that we may perhaps leave unaccomplished. But that does not matter. We are more concerned with what we personally gain by the strife in the eyes of God; the rest is the concern of God Himself. It is only in such a world of hope and effort that we should want to live, work and die."*

*—S. Ahmad, "Back to God-V," *Yaqeen International*, Karachi, April 22, 1967.

MODERNIZATION—OUR PANACEA?

During the Lahore Islamic Summit (February 22-25, 1974) in an interview over Lahore Radio, when the Malaysian President was asked what was the goal of his government, he replied : to raise the nation's living standards, economic development and industrialization to give his people "a happy modern life." The Malaysian President is by no means unique. All the political leadership of Asia and Africa are wholeheartedly committed to the same ends. After reading a well-known biography of Mustafa Kemal Ataturk, the late President Gamal Abdel Nasser commented enthusiastically, "This has been themost important bookin my life!"[1] Almost all the elite of Asia and Africa worship the achievements of Ataturk as their supreme ideal. In their eyes, all indigenous cultures are equated with "backwardness" and "modernization" is regarded as the panacea for all political, economic and social difficulties.

The most conspicuous characteristic of contemporary civilization is its secularity. This irreligiousness is so extreme that even organized religions are gradually becoming secularized. Instead of providing any antidote to the poison, religious leaders in the West condone the transformation of churches and synagogues into bingo halls, places to serve a wedding dinner and gymnasiums for the youth. So also in the East,

1. *The Grey Wolf*, H. C. Armstrong, Capricorn Books, New York, 1961, front cover.

modernist *ulema* under the patronage of the Government (and often paid by the latter for compliance), emphasize the necessity of religion "keeping pace with the times." Secularity is equated with modernity and a genuine religious atmosphere with "medievalism." Secularism is regarded by all those in power, both in the East and West, as the most essential prerequisite for a modern society.

Why is "medieval" one of the most derrogatory words in modern English? Why did the intellectual leadership of Europe reject religion so vehemently? The secularity of the European intelligentsia, from the Renaissance onwards, was a violent reaction to the atrocities committed in the name of the Church in its futile attempts to suppress heresy. Enlightened Europeans were repelled by the narrow-mindedness and intolerance of the Church which assumed that the only effective method to deal with non-conformists was by force.

> In the 13th century, heresies began to spring up all over Europe like mushrooms in a dung heap. How to distinguish heretics from the devout presented considerable difficulties but according to popular legend, the problem was solved by Arnaud, the papal legate, who told the Crusaders; "Kill everyone! God will recognize his own !" Although the Crusaders did their best to follow these instructions and exterminated the Albigenses, hundreds being killed in a single day, this sort of wholesale butchery was plainly impractical and so Saint Dominic, the founder of the Dominican Order, was sent to France to examine prisoners and determine their religious beliefs. Dominic argued that one heretic would corrupt others. Such a man should not therefore be allowed to adhere to his false doctrines any more than a man afflicted with the plague

should be allowed to infect others. Torture, until the heretic recanted or died, was the only solution. In 1233 a perpetual board of inquiry was established to investigate cases of suspected heresy. As heresy was considered the most terrible of all crimes, this board was permitted to use torture as a standard procedure to discover the truth, a custom that was gradually adopted by the secular courts as well. The Church Court became known as the "Inquisition" and was placed under the direct supervision of the Dominican Order.

The Inquisitors were ruthless as they were convinced that they were fighting with the powers of darkness for the prisoner's soul. For the victim to die unrepentant was a victory for the Devil. One of the most terrible of them was Conrad of Marburg who from 1227 to 1233 created a reign of terror in Germany unequalled until the advent of Hitler.

In 1227, Pope Gregory IX ordered Conrad to investigate a sect in Germany known as the Luciferans. This group considered that everything worldly was evil and as God could not have created evil, it followed that the Devil must have made the world. Almost at once, Conrad had a great stroke of luck. A twenty year-old girl, who had a quarrel with her family, told Conrad that they were Luciferans. Under torture, the family confessed and then under the threat of additional tortures, implicated others. The accused were instantly arrested and tortured until they named still others and soon half the population of Germany was accusing the other half.

In Strasbourg alone, Conrad burned eighty men, women and children. In his fury he spared nobody—not even nobles or prominent Church dignitaries. At last the Archbishops of Cologne, Treves and Mayence appealed to the Pope, writing: "Whoever falls into Conrad's hands has only the choice between a ready confession and a denial whereupon he is speedily burned. Every false witness is accepted but no defence granted. Many devout Catholics have suffered themselves to be burned at the stake rather than confess under

torture to vicious crimes of which they are innocent. Brothers accuse brothers, wives their husbands, servants their masters. Many give money to their clergy for advice on how to protect themselves and everything is in confusion...."[2]

One of the blackest stains on the pages of medieval history is the witchcraft mania which terrorized Europe for centuries.

In 1488 Pope Innocent VIII issued his famous bull against witchcraft, ordering the Inquisition to stamp it out at all costs. James Sprenger was appointed by the Pope as Inquisitor-General of Germany. He accepted the post eagerly.

As did most men of his time, Sprenger considered virtually all mental abnormalities as being the work of the Devil or of his agents, the witches. In his famous book, *Malleus Malficarum*, Sprenger describes literally every single type of neurosis and psychosis that we find today in daily psychiatric practice. People suffering from compulsion neurosis and schizophrenia "typically rebel against authority and launched wild attacks against God." To Sprenger, such people were clearly witches. He described how the witches hear voices, have visions and delusions and how some were actually cured by torture. Hysterical anaesthesias and pathological mutism could be cured by "shock treatment" and the witches who responded to Sprenger's drastic therapies were clearly of these types.

Sprenger's *Malleus Malficarum*, was used for centuries after his death as the definitive text on witchcraft and how to secure confessions. As it provided unshakable grounds for convicting anybody arrested, it was invaluable to a witch-hunter. This book has probably been responsible for the deaths of more human beings than any other in history.

The Inquisitors had scriptural authority for their actions. The

2. *The History of Torture*, Daniel P. Mannix, Dell Publishing Co., New York, 1964, pp. 44-49.

Biblical order: "Thou shalt not suffer a witch to live," (Exodus 22 : 18) has probably been responsible for the death of more persons than any other eight words in history. W. F. Poole in his book, *Salem Witchcraft*, believes that hundreds of thousands of people were executed for this "crime" during the 16th and 17th centuries. Witchcraft executions continued into the 18th century.[3]

The Protestants were no less superstitious and cruel than the Catholics. Both leaders of the Protestant Reformation—Martin Luther and John Calvin—were firm believers in the witchcraft mania. John Calvin actually presided over the executions in Geneva of many victims accused of this "crime."

In the light of these appalling historical facts, it was only inevitable that more and more intense hatred and rebellion against the clergy was kindled in the hearts of the people and leading intellectuals condemned the Church and by analogy, all religion, as superstition and fanaticism, equating secularism with "enlightenment". The most vehement, cynical and brilliant of these philosophers was Voltaire, who flourished at the time just before the French Revolution. Accordingly, Western historians laud this period as "The Age of Enlightenment." But soon it grew apparent for intelligent and thoughtful persons that "scientific" rationalism was no solution for human ailments. After the destruction of the power and authority of the Church, a lesser evil was merely replaced by worse harms. Regarding himself as absolutely free to act as his reason and circumstances dictated and feeling accountable to nothing and

3. *Ibid.*, pp. 55-59.

nobody, Western man set out with extraordinary energy, organization and technology to bring the entire world under his domination. Western historians call this "The Age of Exploration" when it would be far more accurate to label it as the "Age of Imperialism." The atrocities and genocides committed had no parallel in past history or previous civilizations. Unscrupulousness was the rule ; greed for riches and lust for power knew no limits.

> In the philosophy of Darwinian collectivism, the fittest survives. A century ago, an American expansionist wrote in support of the conquest of Mexico : "The Mexican race now see in the fate of the Indian aborigines their own inevitable destiny." The survival of the fittest was invoked to justify imperialistic expansion abroad, exploitation of "inferior races" and the 19th century American notion of "Manifest Destiny." It provided a pseudo-scientific rationale for the predatory behaviour of man. At the time Charles Darwin was putting forward his theory, the European was shouldering "the white man's burden" in Africa and Asia and was embarking on a vast programme of political domination.
>
> By 1860 the extermination of the American Indian as a political threat to the white settlers was nearly complete. In the Western mind today, the Palestinian Arab is the equivalent of the American Indian. Though racism and imperialism in their nineteenth-century forms have been on the decline since the end of World War II, the mythology that underlies Darwinian collectivism is still strong. The frontier tradition in the U.S.A. is rooted in the struggle for the survival of the whites and the extermination of the unfit "inferior races." These notions, though generally accepted, do run counter to Judeo-Christian moral and religious principles.[4]

4. *Cultural Factors Relating to the Palestine Problem*, A. B. Zahlan, American University of Beirut, November 1967, pp. 2-3

For five hundred years, between the 15th and 20th centuries, the entire world was plundered for the benefit of West.

It is an irony that the age of liberal democracy was also the age of imperialism. When Paris was ringing with the revolutionary slogans of liberty, fraternity and equality, the French forces were crushing the independent states of Africa and South-East Asia and were harnessing them under their imperialistic yoke. While Democracy reigned supreme in England and America, China and India were being subjugated and enslaved ; these countries were ruthlessly enchained and their cultures destroyed most inhumanely. The Indian industries were strangled to death only to give a lease of life to the Lancashire textile industry. China was impoverished only to enrich Britain. The great Shanghai library was burned to ashes only to quench the imperialist thirst for domination. Russia was invaded by Western armies in 1610, 1709, 1812, 1915 and 1941. The peoples of Africa and Asia were subjected to successive waves of imperialist aggressions in the forms of Western missionaries, traders and adventurers ever since the 15th century. During this very period, the West colonized America, Australia, New Zealand, South and East Africa and exterminated or subjugated the aborigines. Millions of Africans were enslaved and deported across the Atlantic in order to serve the European colonizers of the Americas as living tools to minister to their Western masters' greed for wealth. Throughout Asia and Africa, every endeavour has been made to eliminate the local cultures. In the minds of the new generation seeds of revolt against their own civilization have been meticulously sowed and through the agency of education and the mass-media, an assassination of their mind and thought has been accomplished. Their culture and civilization are not tolerated and the system of the West has been superimposed upon them.[5].

5. *Fanaticism. Intolerance and Islam*, Khurshid Ahmad. Islamic Publications, Lahore, 1957.

When I entered my adolescence and learned these facts, my first reaction was profound revulsion against such horrors. I wanted to dissociate and disown myself from the civilization responsible for these atrocities. I was overcome with the shame of being Western, of being white. I wished instead that I had been born coloured and from then on, I identified myself emotionally with the oppressed, coloured peoples of Asia and Africa. During this mental awakening when I was learning the truth about the West, if a stranger on the street identified me as English, I felt insulted but if another stranger mistook me for a Syrian Arab, I would feel happy and highly complimented. I was not the only American who shared these feelings. At that very time, unknown to me, during his imprisonment, Malcolm-X, while educating himself by intense study of history books from the prison library, was underging the same experience. Writes Malcolm-X (1926-1965) in his brilliant autobiography:

> Book after book showed me how the white men had brought upon the world's black, brown, red and yellow peoples every variety of the sufferings of exploitation. I saw since the sixteenth century, the so-called Christian trader white men began to ply the seas in his lust for Asian and African empires, plunder and power. I read—I saw—how the white man has never gone among the non-white peoples bearing the Cross in the true manner and spirit of Christ's teachings—meek, humble and Christ-like. First always, "religiously," he branded heathen and pagan labels upon ancient non-white cultures and civilizations. The stage thus set, he then turned upon his non-white victims his weapons of war.
>
> Over 115 million African blacks—close to the 1930 population of the United States—were murdered or enslaved during the

slave trade. And I read how, when the slave market was glutted, the cannibalistic white powers of Europe next carved up as their colonies, the richest areas of the black continent. And European governments for the next century played a chess game of naked exploitation and power from Cape Horn to Cairo.

I began first telling my brother prison inmates about the glorious history of the black man—things they never had dreamed. I told them the horrible slavery trade truths that they never knew. I would watch their faces when I told them that because the white man had completely erased the slaves' past, a Negro in America can never know his true family name or even what tribe he is descended from—the Mandingos, the Fulah, the Fanti and Ashanti or others. I told them that some of the black slaves brought to America from Africa spoke Arabic and were Islamic in their religion. A lot of these black convicts still wouldn't believe it unless they could see that a white man had said it. So often I would read to these brothers selected passages from the white men's books.

I read the histories of various nations which opened my eyes gradually, then wider and wider, to how the whole world's white men had indeed acted like Devils, pillaging, raping bleeding and draining the whole world's non-white people. Ten guards and the prison warden couldn't have torn me out of those books. Not even Elijah Muhammed could have been more eloquent than those books in providing indisputable proof that the collective white man had acted like a Devil in virtually every contact he had with the world's collective non-white man.[6]

Only after I studied and finally embraced Islam did I discover, just as did Malcolm-X during the last year of his life, that the fault of the white man was

6. *The Autobiography of Malcolm-X*, with the assistance of Alex Haley, Grove Press, New York, 1965, pp. 176-182.

not his race but his ideology. It was only after I settled in Pakistan and met so many westernized Pakistanis that I learned how quickly and easily the brown man can become mentally and culturally indistinguishable from the white and just as ready to commit the same crimes once he has been converted to the white man's materialistic outlook on life.

Where Western man was unable to bring about the genocide of native peoples physically, he resorted to cultural genocide. Whereas in previous centuries the indigenous cultures of Asia and Africa were branded as "heathen," "pagan," or "barbarian," after World War II, their propaganda campaign against the surviving remnants scorned them as "backward," "underdeveloped," and therefore unfit to continue their existence in the drastically changed conditions of 20th century. Since World War II, cultural genocide has been carried out under the slogans of "economic development" and "modernization." It is argued that only Western culture is "modern", "up-to-date", and relevant to present-day life while all others are backward, obsolete and out-dated. The same propaganda is used against all religions, including even Judaism and Christianity. It is argued that the only panacea for Asia and Africa is a thorough-going modernization which leaves no trace of the original indigenous culture behind. Whenever a more thoughtful individual or group complains that this policy has in no way improved their lot, the only retort is that some traces of "backwardness" still persist and the process of modernization has not been complete.

Is modernization the panacea for our difficulties,

social, economic and political problems? Each thoughtful, educated and intelligent person from Asia and Africa must ask himself (or herself) what has he individually or his people collectively to gain from it? A perceptive Pakistani scholar has this to say:

> The slave culture is behaviour—intellectual, emotional and social—which makes a people depend on a foreign culture—pleasurable, in fact, respectable in their own eyes. Throughout history cultural exchanges have occurred. People have frequently borrowed from other cultures. But the essential difference between the process of normal cultural borrowing and slave culture is of attitude. In the slave culture, the merit lies not in the thing borrowed but in the people and place borrowed from. The slave culture must always remain passive and subordinate to the master culture. It is never creative and never innovative.
>
> A conquered people might succumb to the political rule of aliens without going into raptures about it and without accepting the rulers or their culture as superior. They may protect their culture by building social fences around themselves and maintain their self-respect, dignity and pride even in defeat as due to unfavourable circumstances or due to God's wrath for the people having left their virtuous ways. Thus a cultural regeneration may take place among the subject people. The shock of defeat may therefore reinforce the subject culture rather than weaken it. But the reverse also can happen.
>
> No tailor or designer of Karachi can start a fashion of dress even in Pakistan, not to speak of London or Paris. No carpenter of Lahore can alter the furniture design of the drawing rooms of Gulberg. It is the other side of the same coin that wealthy Pakistanis should feel socially comfortable only when they wear their coat and tie in the sweltering heat of Karachi summers or place a bath-tub in their houses when they know they will never use it except for washing clothes. The

mothers who beam with pride that their children speak only English is an indirect way of accepting the domination of the master culture. By wearing Western dress, eating Western style, and speaking Western languages, we not only admit that we have nothing to offer the West but we unwittingly make Western norms the arbiters of our taste and judge our behaviour accordingly. We feel ashamed that our girls cannot exhibit their limbs on the stage or swim with foreign tourists in the sea. We feel apologetic explaining why we do not have liquour saloons all over the country. We have accepted the Western view of our own society which has been nurtured over centuries of prejudice and propaganda of Christian missionaries. It is the slave mentality, the same sense of inferiority, the same lack of confidence in our own cultural heritage that foreign service officials are discouraged from appearing in Pakistani national dress, observing abstinence from alcoholic drinks and pork, or acting like Pakistanis. In our parties and dinners, especially at diplomatic functions, our major effort is directed towards eliminating any traces by which we might be mistaken for Pakistanis or Muslims. Homage to our servility to the West continues to be paid in the ballroom, the cocktail lounge, the swimming pool, the dinner hall and club gatherings.

When a Western man wears his suit, he is never aware of it. He does so out of necessity. The Western man lives as he does because he is not aware of a suitable alternative. When an Oriental wears Western dress, he is doing it to upgrade his social standing. A Pakistani cannot dare wear his native dress to his office or club. Western dress is mandatory for boys' school uniforms. The Oriental adopts Western culture because it will distinguish him from the natives, establish his social standing as a superior and make him superior-looking in his own eyes. In short, it stems from his sense of inadequacy, his lack of confidence and his feeling of inferiority. It is also based upon his contempt for the natives and their culture.

A common excuse offered by westernized Orientals is tha

they are objective and their choice of the master culture is made on merits. In many a drawing room, one learns that the world is growing small and an international culture is forming. In my travels abroad, I looked in vain to find the graceful *Saree* or efficient *Shalwar* being adopted by even a small dissident, rebellious group. I looked in vain for a copy of *Daily Jung* or even *Pakistan Times* on a news-stand in New York. While Coca-Cola is available anywhere and everywhere in Pakistan, you could not hope to buy a bottle of *Rooh Afza* sherbet anywhere abroad (except perhaps in some Arabian countries). Most of the so-called "international" culture is simply one-way traffic from the West. Today our exposure to the rich and powerful Western culture through radio, television, exchange student programmes and training fellowships has created among us a band of youth who no longer feel any respect towards their country, their culture, their history or their society. This generation, being reared on an unremitting flow of Western ideas and influence, is not likely to value, much less defend the ideological frontiers of our society. We have already witnessed in the dismemberment of Pakistan one tragic example of our neglecting this frontier. Today we are every moment experiencing the humiliating spectacle of being dictated to by foreign countries. Our infantile dependence on the West is not confined to technological advice. The stream of books, commentaries and reports emanating from Western sources leave us no time to think, write or even feel on our own. The quantity, quality, pace and frequency of Western thinking and advice tends to inhibit the growth of native talent rooted in native culture and history. We blindly follow the advice given to us by foreigners. One day we will be told that what our country needs is agriculture and suddenly the entire secretariat will talk of nothing except fertilizers, seeds, irri-rice and Mexipak wheat. Next time we will be told that our need is Family Planning and suddenly unmarried young girls start addressing august gatherings and give clinical details on how the Inter-Uterine Device should be used. The third year we

will be told that we should attend more to primary education and the chase will start afresh.

Like Mustafa Kemal Ataturk, we tend to think that once we borrow Western outward appearances, we will automatically stimulate Western progress. In his classic on anthropology, *The Golden Bough*, James G. Frazer called this "sympathetic magic." It is the same kind of superstition prevalent in primitive societies that by eating the heart of a lion, one can become lion-hearted.

From people who borrow their culture, their values, their view on the world, their dress, manners and artefacts from a civilization in the shaping of which they have no part, it will be futile to expect initiative, innovation and creativity.[7]

In all the so-called "developing" countries of Asia and Africa, we are told that the greatest imperative is "economic development." Western propaganda in the mass-media equates modernization with abundance, affluence and prosperity. The discontent and restlessness aroused by the mass-media propaganda among the teeming masses of simple poor people who cannot hope to afford Western life-styles, is euphemistically called "the revolution of rising expectations." During the Pakistani national election in December 1970, the economic issue overshadowed all else. The winning candidates both promised material prosperity and the abolition of poverty, misery and exploitation. As a result of this debacle, Pakistan, Bengladesh and India alike are reaping the fruits—acute inflation, runaway prices and chronic shortages of essential articles of daily use which never existed before. As a result of

7. "Slave Culture," Masih-uz-Zaman, *Muslimnews International*, Karachi, January 1974, pp. 36-40.

worshipping the deceptive goddess of material progress, the people are far worse off economically than ever.

What is the pith and substance of the policy of those who are called upon to be at the steering wheel of the ship of our state ? In other words, what is the burden of their song ? It is, we are told, to raise the standard of living of the people, to secure a measure of economic growth which may bring general prosperity within the realm, to prevent the fast-growing population of Pakistan from having to court disaster which must inevitably (so say the prophets of the dismal science called economics) result from the paucity of available food supplies and the wherewithal of daily life. In other words, the primary emphasis is on the economic progress of our people. No ideal, I submit, can be narrower, and in practice, more destructive of all we Muslims reckon as valuable in our cultural tradition. Economic progress is not the way to progress for he who runs after only material prosperity will never be able to get near it. Chasing economic prosperity is like chasing your own shadow. The more you run after it, the more it eludes your grasp. It is like drinking sea-water. The more you drink, the more you are thirsty. That is why the Quran says : "The earth belongs to the righteous." And unless you are righteous, the earth and all that it contains will never belong to you, no matter what you do. Let us be clear that there are worse varieties of evil than poverty. Had this not been so, our Holy Prophet Muhammad (peace and blessings of Allah be upon him) would not have declared : "Poverty is my pride." It is false to assume that the moral law can be fulfilled merely through environmental reform. Moral law is a transcendent law ; obedience to it brings about as a necessary result, material progress, but it is wrong to suppose that a direct pursuit of economic growth and progress would necessarily make men moral. On no ! It is the other way round !

All this sickly talk about raising the living standards of the people is enlisting us on the side of those who hold that

material progress is the Law of human evolution. It is not the economic standard by which survival of a people is assured. It is always the moral standard ! Only the moral standards can survive.[8]

Is "modernization" any guarantee for a better, richer, fuller life? Although Pakistan, to take just one example, is being flooded with Western cultural influences in a constantly accelerating pace to such an extent which would delight Ataturk were he alive now, the standard of living, instead of improving, is rapidly declining to starvation levels.

In a nutrition survey of 1,000 individual factory workers carried out by the Nutrition Department of the Institute of Hygiene and Preventive Medicine in Lahore, it was found that 82% weighed less than 90% of standard weight. Such underfed, undernourished workers produce less and have a lower capacity for work. The lethargy, the lack of initiative and decreased effort so common among us are usually attributed to lack of ambition and industry. In reality, the cause in most cases is undernourishment. Moreover, malnutrition and illness are synonymous—one leads to the other. Statistics show that malnutrition directly or indirectly causes more deaths in Pakistan than all other causes combined. The mortality in children of four years and under is about 250 per thousand—50 times that of the U.S.A. Thus the economic loss from malnutrition is hidden in the cost of medical treatment, hospitalization, limited number of productive years, of decreasing productivity, premature aging and early deaths[9]

8. *Islam in the Modern World*, A. K. Brohi, Chiragh-e-Rah Publications, Karachi, 1968, pp. 58-61.

9. "Dal-roti is the Best Substitute for Animal Proteins," Dr. Mohammad Alamgir, *The Pakisan Times*, Lahore, April 16, 1974. p. 3.

"The need of the hour for Muslims all over the world is to devote themselves wholeheartedly, individually as well as collectively, to reconstruction in every field. After the colonial devastation which not only destroyed the fabric of our pride but also laid us waste and barren in every sphere of life, we must now pick up and piece together whatever is left of our culture and civilization. For this purpose we must work together and pool our resources to ensure and expedite the process of reconstruction. We must communicate and co-ordinate with each other in frank brotherly fashion and go ahead hand in hand with the major task of spiritual, moral and material revival.

"There are a number of factors which are holding us back from our primary duty. The internal and external pressures generated by colonial powers keep the conditions in Muslim countries always in a state of flux and chaos. The resultant disunity among the Muslim nations prepares an excellent ground for further interference and even greater chaos. There are those among us who unwittingly fall prey to enemy propaganda and keep harping upon ideas and themes which only serve to disturb our harmony. There is yet another class of people who has, unfortunately, seen nothing better and known nothing beyond what had been placed before them in the dark days of foreign domination. Having been cut off from their own sources of light and learning, they have become blind followers of their erstwhile masters and incidentally offer the most determined opposition to any attempts to rehabilitate Islamic civilization.

"Besides these inherent disabilities, there are

powerful external influences which sweep out immediately administrations and movements which dare stand up for an Islamic renaissance. There are hawks, as it were, always circling overhead in Muslim skies, ready to pounce down upon and devour anything which appears promising for Muslim unity. This is happening before our eyes. Poison is being administered to us to destroy and nothing can be more deadly than the poison deliberately and constantly being introduced by the colonial powers into the body politic of the Muslim world.

"Centuries of political domination by powers, not only professing a different philosophy of life than that presented by Islam but outrageously callous and inimical towards all that goes under its spirit have reduced the Muslims to the deplorable position they now find themselves. Were it not for the absolute, eternal faith of the Quran and the exemplary inspiration from the life of the Holy Prophet Muhammad (peace and blessings of Allah be upon him), we would have completely lost our identity long ago in the merciless flood of materialism. How we have survived at all as Muslims in the longest and severest onslaught and kept alive the flame of faith in the deadly deluge cannot be explained in ordinary terms. During the darkest days of our history, there have always been devout Muslims (and God willing, they shall always be there to the Last Day) to hold aloft the torch of the Islamic faith high and safe at the cost of their lives. The source of their inspiration is the same as that of our forebearers—the Quran and the Sunnah.

"We cannot afford to experiment nor is it at all

necessary for us to do so in the face of these two dependable sources granted by Allah in His mercy for our guidance. Our need of the hour is to put together whatever we have left and not to take it apart. Our leadership must not wait until too late to realize that it is not by disorganizing a nation ethically or socially, not by plunging it into moral anarchy that the economic prosperity or political power of that nation can be revived or that one can guard it against foreign domination. The Western powers may feel they can afford to experiment as their national and cultural institutions are powerfully organized. Our religious and cultural life is in very bad condition, if not all but annihilated. We need to resort to reconstruction and not destruction through airing antagonistic, unrealistic and impractical views just for the sake of appearing novel and original. We should not be at variance with one another for the sake of variety. We must act as one to ensure the reconstruction of our battered civilization with maximum speed and with the least interruption or interference from without or within."[10]

10. "Reconstruction of the Muslim Image," *Yaqeen International*, Karachi, April 7, 1974, pp. 266, 273.

IS WESTERN CIVILIZATION THE ROUTE TO HUMAN WELFARE?

Even since President Truman's "Point Four" programme was promulgated in 1949, the "development" and "modernization" of the non-European world has been proclaimed by political and intellectual leaders as the ultimate goal of policy and the supreme good. Countless books, journals and seminars all over the world have dealt with the so-called "modernization" of this or that country, almost without exception, praising this cultural and social upheaval as in the interests for the "progress" of mankind. All traditional values and institutions must, according to this view, be willingly sacrificed at the altar of the goddess of "change" and the faster things change, the better. This dogma of "Progress" first took shape during the so-called "Age of Englightenment" led by Voltaire which considered religion in general and the Christian churches in particular, responsible for all the ills of man. Religion was equated with superstition and mythology, bigotry, fanaticism and tyranny. The world, shorn of religious bigotry, they claimed, would henceforth be freed from the evils of persecution, torture and wars as relics of the barbaric past and all human beings would then live together in a beautiful fratenity. What gave the goddess of Change unchallenged mastery over the world was the theory of mechanical evolutionary progress, first applied to biology by Charles Darwin, to economics by Karl Marx, to

sociology by Herbert Spencer and previous to these, to history by Hegel.

The dogma of evolutionary progress, which justifies the universal supremacy of Western civilization, rests on the following assumptions:

1. the uncritical acceptance of Charles Darwin's theory of evolution that mankind emerged from very lowly animal origins, that when life first appeared on earth, it was of the simplest and lowliest types which over the ages evolved into more and more complex and highly developed creatures at the apex of which stands the human race.
2. that the doctrine of evolutionary progress is equally valid when applied to human society which has emerged from the most primitive level to ever more and more complex and highly developed cultures at the apex of which stands modern Western civilization.
3. therefore, to defy modern Western civilization is tantamount to defying the law of evolution—to rebel against Progress, against the very law of nature itself. The progress from the primitive to ever more highly-advanced civilizations is not only desirable but an inevitable and immutable law of nature. Since every change is an improvement along the road to progress, the newest is always the best and any attempt to defend older or previously established standards means retrogression to a more backward existence.
4. Modern scientific knowledge has rendered all religions based on absolute transcendental values and

divine revolution absolute. A society whose members regulate all aspects of their lives according to a divinely-revealed law equally valid for all times and all places inevitably results in cultural stagnation and backwardness for once the Truth is known, it cannot be changed and without "change" no "progress" is possible. Contemporary thought assumes that religion began with animism, succeeded by polytheism and then evolved into ethical monotheism and finally now, all previous religious beliefs have been superseded by "scientific" materialism which regards the endeavour to improve man's worldly happiness and physical well-being as the only valid purpose of life.

It is obvious to anyone that this materialistic view of life is deadly poison to all religious beliefs without exception. Naturally, with the prevalence of these ideas everywhere, all religions find themselves on the defensive and their influence over their adherents' daily lives in rapid retreat. Because for the majority of people, the religious view has been replaced by a purely worldly emphasis, theological arguments against the fallacy of evolutionary progress would take no effect and nobody would listen. Thus we are compelled by necessity to argue on their own terms and restrict our view to worldly considerations. The question the non-Western world, in its craze to adopt wholesale without discrimination, all things Western as synonymous with "progress", should stop and ponder: Is Western civilization the route to human welfare?

Typical of the intellectual leaders adhering to the dogma of evolutionary progress, the late English author, H. G. Wells wrote shortly after the first World War, his *Outline of History* in which he starts with the creation of the earth and the protozoa and ends with man and then in an extraordinarily interesting and readable style, traces human history from the cave-man through the modern scientific revolution. At the end of the book, despite the catastrophe of the first World War and the eve of the Great Depression, typical of the 19th century materialistic philosophers, H. G. Wells is optimistic and predicts for the future, unlimited opportunities for further human development and progress:

> But if the dangers, confusions, and disasters that crowd upon man these days are enormous beyond the experience of the past, it is because science has brought him such powers as he never had before. And the scientific method of fearless thought, which has given him as yet uncontrollable powers, gives him also the hope of controlling these powers. Man is still only adolescent. His troubles are not the troubles of senility and exhaustion but of increasing and still undisciplined strength. When we look at all history as one process, as we have been doing in this book, we see the steadfast upward struggle of life towards vision and control, then we see their true proportions in the hopes and dangers of the present time. As yet, we are hardly in the earliest dawn of human greatness. But in the beauty of flower and sunset, in the happy and perfect movement of young animals and in the delight of thousands of various landscapes, we have some intimations of what life can do for us and in some of the works of plastic and pictorial art, in some great music, in a few noble buildings and happy gardens, we have an intimation of what the human will can do with material possibilities. We have dreams, we have at present undiscip-

lined but ever-increasing power. Can we doubt that presently our race will more than realize its boldest imaginations, that it will achieve unity and peace, that our children will live in a world made more splendid and lovely than any palace or garden that we know, going on from strength to strength in an ever-widening circle of adventure and achievement? What man has done, the little triumphs of his present state and all this history we have told, form but the prelude to the things that man has yet to do.[1]

The unprecedented horrors of World War II and its catastrophic aftermath shattered this optimism by thinkers in the West who have since then grown increasingly pessimistic and despairing. However, these recent intellectual developments are ignored in the East and backed by strong vested interests of the "Great Powers," its political and intellectual leadership is still gullible to the fallacy of "progress", "development," and "modernization" as the panacea for all problems.

Is the assumption of man's collective progress by means of his material accomplishments justified in the objective light of his historical record? One of the obscure, but significant books which deserves much wider circulation than it now has and convincingly proves the fallacy of this view is *The History of Torture* by Daniel P. Mannix, one of the most comprehensive, concise and gripping studies ever written in a popular style about the record of man's inhumanity In this work he shows that torture is not the monopoly of the "savages" but rather recent studies in anthropology demonstrate that some of the most "primitive" peoples are also the most

1. *A Short History of the World,* H. G. Wells, Watts & Co., London, 1929, pp. 303-304.

peaceful, gentle and affectionate where war is unknown and unthinkable. Torture as an instrument of punishment, coercion and even in religious rites, has been practiced throughout the world by all of the "highest" and most "developed" civilizations.

> No student of the history of torture should suppose that cruelty and ruthlessness are relics of bygone eras and are now gradually disappearing. In his introduction to Father Antonio Gallonio's *Torture of the Christian Martyrs* (1591), A. R. Allinson says, writing in 1893: "It is sometimes said that torturing quite as barbarous would take place again today if it were possible. I honestly and absolutely disbelieve in the possibility of this. Man has changed. The old tigerish instinct has been conquered and subdued The thoughts of pain and cruelty are abhorrent to all who live in the great centers of Christianity." Mr. Allinson was completely wrong. The use of torture is a crucial issue in the world today and the techniques employed have become highly developed. Torture is now more prevalent for coercion and punishment than it has been for almost a thousand years. In the conclusion of his excellent book, *Torquemada* (written in 1939) Thomas Hope, after recounting the horrors of the 16th-Century Spanish Inquisition, pointed out that we had now entered an enlightened age. He added that "there can be no more mass-hysteria, no more tortures, no more persecution." The vast majority of educated people would have agreed with Mr. Hope—yet even as he wrote those lines, Hitler and Himmler were preparing for Dachau[2].

Although Daniel Mannix proves that the use of torture has been almost universal throughout the world by every race in every time and locality, it is signifi-

2. *The History of Torture*, Daniel P. Mannix, Dell Publishing Co., New York, 1964, pp. 9, 220-221.

cant that more than three-quarters of the 221 pages of this book, deals with the inhumanity inflicted by Western civilization from Rome, through medieval times to the present. He writes: "Although the Arabs and Turks were famous among the Christian nations for their brutality, they do not seem to have invented any startlingly new tortures. "It is significant that despite the author's prejudices against Islam and the Muslims, he devotes only a page and a half to tortures inflicted under the sway of Islamic civilization. The record of Islamic history proves that so long as Islamic civilization remained in its prime, mass torture and cruelty to the innocent was never given any sanction as an official state institution. Even among the barbaric peoples, torture, except the institution of human sacrifice under the Aztecs for religious puposes, was rarely practiced on a very large scale. The victims of the Melanesian headhunters and cannibals were few indeed compared to the astronomical quantity of humans who perished during the reign of terror in Hitler's and Stalin's concentration camps. Nor are these inhumanities any longer restricted to totalitarian dictatorships. Torture is today regarded as routine treatment of political prisoners by almost every government in this "enlightened" age. The American atrocities in in Viet-Nam and the inhumanities inflicted on the hapless Palestinians by Israel are outstanding examples. The Jews never tire of reminding their listeners of the horrors of *Auschwitz* while at the same time, in Israel, in a former British prison at *Sarafand*, they direct one of the most notorious torture camps in the world today where all manner of physical and

psychological pain are inflicted upon its Arab prisoners along the most "modern," "up-to-date", scientific lines. Independent, non-ideological despotisms like that of Juan Peron, who ruled unchallenged over Argentina as dictator from 1946 to 1955, have earned an international reputation which is just as black:

> Electricity has been the 20th century's most outstanding contribution to the science of torture. One of its most expert practitioners was Commissioner Lombilla, Chief of the Special Section of Police in Argentina under Juan Peron. While I was in Argentina, I heard several descriptions of his technique but the most detailed account has been left by Dr. Alberto Caride. Dr. Caride had had considerable experience with Lombilla's victims; a number of them who survived the questioning had gone to the doctor for treatment. The doctor, however, had never seen Lombilla in action until he was pulled out of bed in the middle of the night by the Special Police and ordered to accompany them to the police station. Dr. Caride was needed to revive a prisoner for additional questioning. When the doctor saw the prisoner, he was foaming blood and his eyeballs rolled aimlessly back and forth. He was in a cell six feet by three feet without windows. Dr. Caride found that he was also suffering from concussion. Lombilla explained that he had used the "little machine" on the prisoner.
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> "How could he get a concussion from the little machine?" the doctor asked.
>
> "Oh, after the machine, we pricked him over with electric needles," explained Lombilla. "But if you overuse the needles, the muscles contract. To soften him up again, we've been beating him with nightsticks. The jaws always soften first so most of the blows hit his head."
>
> Dr. Caride examined the man's mouth and found that the needles had been run through his gums and tongue. He asked for water.

"That fellow can't drink," Lombilla told him. "We used the electric needles over the mouth of the stomach where it hurts most and a man can't swallow or even take an enema for forty-eight hours after that."

"You know more about this than I do," Dr. Caride said frankly. "I can do nothing for this man. Have you any others?"

Lombilla's other prisoners were in comparatively good shape and the Police Chief showed the doctor around his workshop as if he were very proud of it. The actual torture chamber was a room without windows and with only one strong light in the center of the ceiling like a hospital's operating room.

"First we strip a man naked and whip him through the corridors to open his pores," Lombilla explained. "Then we strap him to a table under the light and start with the needles. Afterwards we wrap him in wet clothes to intensify the effect of the current and use the little machine on various parts of his body twisting the wires around his members as tightly as possible. If that doesn't work, he is taken off the table and his head is stuck in a bucket of water. He is forced to swallow the water and then beaten over the belly with wooden paddles until he vomits it up again. It works best in ice water because the sudden shock causes him to gasp and swallow more water than he would ordinarily. I learned that trick from President Morinigo's Police Chief in Paraguay. I was sent to Paraguay to take a course in questioning prisoners from him. He's a brilliant man who has devoted his life to this sort of thing."

As Dr. Caride departed, Lombilla remarked; "I know you won't say anything because otherwise you'll be in here yourself. We'll simply give out a notice to the press that you were hit by a car while crossing the street."

Dr. Caride said nothing until he managed to reach the United States.[3]

3. *Ibid.*, pp. 194-196.

Western civilization's detrimental effects on human welfare are not restricted to its unprecedented horrors of warfare and the coercive terror of totalitarian regimes. Even in the most liberal, enlightened democracies, the entire organization of society, dominated by modern technology, leads to the degradation of the human mind and spirit. The effects of the Industrial Revolution was to reshape the human community along entirely regimented and mechanistic lines, as much in the democratic West as the communist East.

In modern times "alienation" has been used by philosophers, psychologists, and sociologists to refer to an extraordinary variety of psycho-social disorders, including the loss of self anxiety states, anomie, despair, depersonalization, rootlessness, apathy, social disorganization, loneliness, atomization, powerlessness, meaninglessness, isolation, pessimism and loss of beliefs or values. Time was, and it was all time upto 200 years ago, when the whole of life went forward in the family—in a circle of loved, familiar faces, known and fonded objects, all to human size. That time has gone forever. It makes us very different from our ancestors, different chiefly because of the technological revolution with its transformation of working conditions, the communities in which men live, the whole complex social order which governs our lives. What happened, however, was not just a revolution in techniques and controls but an accompanying change in human personality or character and it is this revolution which must be understood if we are to determine whether alienation today differs in form and in degree from the miseries of which earlier man complained.

With the Renaissance, emerged the modern individual as we know him now. The crucial history of the modern description is a change in emphasis which enabled us to think of the "individual" as a kind of absolute without immediate reference to the group of which he was a member. The tremendous

growth of mechanical power since the 18th century—first steam, then electricity and now nuclear power, made possible a great increase in wealth, leisure, comfort, convenience and efficiency. Within the range of machine-guided work and within the range of modern life so far as it is guided by the machine process, the course of things is governed mechanically, impersonally and the resultant discipline is a discipline in the handling of impersonal facts for mechanical effect. Most directly affected are the men who work with machines. Unlike the tools of workmanship which at every given moment in the work process remain the servants of the hand, the machines demand that the labourer serve them, that he adjust the natural rhythm of his body to their mechanical movement. The clock rather than the engine has become the foundation of the modern industrial system, for once we were regulated by mechanical non-human time, an impersonal new discipline was imposed on men. Today our lives are increasingly regulated by machines which set standards of performance and product, telling us when to start working, when to stop, what to do and how to do it, and the measure of our submission to mechanical controls is that we are largely unconscious of their influence. But of their influence there can be no doubt.

For man's labour to be treated as a commodity, a brutal operation was required—the "freeing" of labour from the traditional bonds of craft, family and community. When labour became a mechanically regulated commodity, man lost part of himself. As Karl Marx put it, "The industrial worker having lost control over both the conditions of his labour and the fruit of his labour, became alienated from himself. Increasing division of labour, greater mechanization, the growth of giant industrial and financial enterprises, these are the agents of our economic power and also of individual powerlessness." For evidence, we need only look at men on the job. They must work but how and for what ? For millions of men and women labour in large-scale enterprises where work is monotonous and repetitious and where the

decreasing need for skilled workers and an increasing division of labour place both the processes and the products of work far beyond their control. Keen observers of factory life have made it abundantly clear that few workers are happy in their jobs; they feel trapped and degraded by their working conditions, that they have a powerful desire to escape from the factory and what drives them on is the incessant demands of our consumption economy. But far from escaping, growing numbers of industrial workers and their families are forced to take on additional jobs in order to keep up with the rising cost of living. The result has been a serious fall in morale. Continued dissatisfaction multiplies. It is reflected in restriction of output, wildcat strikes, outright sabotage and perhaps most common, feelings of detachment from the entire work process. There is a good deal of chaos in modern labour markets, chaos intrinsic to urban-industrial society. Rapid technological change dilutes old skills, makes others obsolete and creates a demand for new ones. A related decentralization of industry displaces millions, creating the paradox of depressed areas in prosperous economies, recurrent crises such as wars, depressions, recessions, coupled with the acceleration of fad and fashion in consumption, add a note of unpredicability to the whole.

As the age of automation approaches, promising untold wealth and leisure, the forces separating men from the means and ends of work will inevitably grow stronger. By the perfection of the computer, man will become completely alienated from his world and reduced to nothingness. The kingdom and the power and the glory now belong to the machine. The strategy of planned obsolescence, by which things are made to wear out quickly and then be replaced, may stimulate the economy but it can hardly be said to serve human needs. In short, working chiefly to consume, consuming to achieve status, accumulating things which have no meaning, wasting on a gigantic scale—these are the conditions under which we live. The result is a wasteland of junk and of human aspirations.

Work has declined as a central activity. Instead of being closely integrated with work as he was in the past, the pursuit of leisure has become a desperate escape from work which is increasingly meaningless. But leisure has also become meaningless, a packaged mass activity, its values provided by the entertainment industry. Work is now increasingly separated from family life ; fathers disappear during the day leaving children to grow up chiefly with their mothers unless the mothers themselves are at work as increasing numbers of them are. The "nuclear family" predominates, that is the small core of two parents and their childern. High divorce rates in countries such as the United States are only the most dramatic evidence of the many serious strains to which the new small family is exposed. Most affected by the breakdown of the extended family or kinship group, however, are the aged. In North America and Western Europe a growing army of the aged finds itself increasingly cut off from family life and from meaningful pursuits. A recent American survey shows that the overwhelming majority of our citizens are opposed to having older persons live with their children. As these trends continue, the prolongation of life, early retirement, breakdown of the extended family—the aged become outcasts in a society like ours that places its supreme emphasis upon youth and its energies. Separate housing, even separate cities, this is the lot of our elderly citizens. In their twilight world there is only fleeting contact with the community.[4]

The mechanical modes of production are inimical to man's welfare in the sense that they render his work meaningless. In the past, workers, particularly skilled craftsmen and artisans, derived intense emotional satisfaction from their skilled work, entirely apart from the material rewards it brought. Today the industrial worker can be motivated to work only for his wages—

4. *Man Alone :* Alienation in Modern Society, edited by Eric and Mary Josephson, Dell Publishing Co., New York, 1962, pp. 12-32 (abridged).

that is, money is his sole incentive. The factory worker, as a member of his labour-union demands shorter and shorter hours at more and more pay. In fact, the modern factory worker does not want to work at all; he works only to the extent that he is coerced by economic necessity. Neither is the factory worker in the least interested in the quality of his work. He wants only the highest wages he can demand with the least exertion. Thus, industrialization, regarded by the political leadership of the poor countries as the panacea for all economic problems, creates many more difficulties than it solves.

In contrast, in the pre-industrialized age, the traditional man was able to take great pride in his work and derive intense pleasure and satisfaction in a job well-done, quite apart from the material recompense.

In traditional Islamic civilization, the absence of mass-production and of the factory-system and the corresponding prevalence of individual work for individual use, meant a greater reliance on individual skill and dexterity, on the ability and talent of the individual artisan to plan and execute a piece of work in accordance with the requirements of the highly developed taste of individual customers. The execution of a piece of work, whether it be a shoe, a chair, a waterpipe, a brass tray, a lamp, a camel litter, a basket or an earthernware jug from its inception to its completion gave the artistan a deep sense of satisfaction and an interest in his work sorely missed by the Western factory worker who for eight solid hours a day is tied to his place along the assembly line repeating in endless monotony one single movement, the significance of which in relation to the finished product he is, as a rule, unable to recognize. While in the West, a worker is thus

frequently reduced to a living machine, in the Muslim East, most of the artisans were actually artists whose esthetic judgment played an important role in their work.
Esthetic enjoyment has been made available to the masses in the West only in a highly mechanized, mass-produced and standardized form. In the West, the products of visual and vocal arts have been regulated to the role of recreational agents to be enjoyed in the few hours of rest and leisure. During the daily seven to nine hours of work, commuting to and from work and on the job, any esthetic flavour is absent and the twin stars of efficiency and comfort rule. In traditional Islamic civilizations, all this was vastly different. Almost every branch of work was permeated with esthetic considerations. A Damascene blade had to be not only sharp and resilient but also beautiful in form, finish and proportion. The beauty of objects everywhere intruded into or complimented their practicality and utility. Art was called in to embellish everything. The richer the man, the more time he spent at the enjoyment and practice of art. But it was significant that the poor as well—the great masses of simple people—lived a life in which esthetics played a considerable role. Esthetics were thus an integral part of everyday life to an extent quite unknown in Western civilization.[5]

These emotional satisfactions, namely a man taking pride and pleasure in his work, are denied to modern man. Since the factory worker will produce only when coerced, ruthlessness on the part of those in power must frequently be resorted to in order to compel the unwilling worker to increase efficiency and slackened production. An outstanding example of coercion used as a whip to increase national

5. *Israel Between East and West:* A Study in Human Relations, Rephael Patai, Greenwood Publishing Corporation, Westport Connecticut, 1953, pp. 38, 47-48.

production was in the Soviet Union during the industrialization drive under Stalin. Since work is central to the normal man's life, the effects of mechanization along contemporary lines are disastrous.

It would have been unthinkable for the traditional craftsman or artisan to go on strike for higher wages for work was an integral part of his life which gave meaning to his existence. The never-ending strikes for higher and higher wages for less and less work will eventually cripple the entire fabric of modern society and when angry, bitter, and frustrated factory workers on a large scale refuse to do their work properly, the whole edifice will collapse. This phenomenon is not peculiar to our times. In ancient Rome, whose society and culture were as thoroughly secular and materialistic, the same thing happened.

> To encourage industry in her various satellite nations, Rome attempted a policy of unrestricted trade but the Roman workingman was unable to compete with the cheap foreign labor and demanded high tariffs. When the tariffs were passed, the satellite nations were unable to sell their goods for money. To break the deadlock, the government was finally forced to subsidize the Roman working class to make up the difference between their "real" wages (the actual value of what they were producing) and the wages required to keep up their relatively high standard of living. As a result, thousands of workmen lived on this subsidy and did nothing whatsoever, sacrificing their standard of living for a life of ease. And the Roman freeman would rather have his dole and circus than work for a living.[6]

6. *Those About to Die*: The Roman Games, Daniel P. Mannix, Ballantine Books Inc., New York, 1958, pp. 6-7.

The most striking characteristic of modernization is the urbanization of society. To be sure, urbanization is not new. All historic civilizations that we know of depended on the development and prosperity of the city. What is new is the vast scale in which the urbanization of the world is taking place where the urban population increases much more rapidly than the facilities of the city can accommodate them. This causes incurable restlessness, discontent, festering slums, delinquency and crime with which even the most efficient police force cannot cope. Modern urbanization is proceeding so quickly that it has completely upset the age-old balance and harmony between city and countryside. The modern city, far more than its ancient predecessor, creates a highly artificial life which entirely excludes the natural environment from the city-dweller. This exclusion of nature from the daily life of urban man makes for artificial, false, trivial values and ultimately renders human life hollow and meaningless.

Urban culture therefore has produced a highly distinctive type of human being. The city is by definition a conglomeration of strangers and urban life, like the typical situation of the stranger, a peculiar combination of closeness and distance. People share space, at times even very intimately and crowdedly but they are nevertheless distant from each other in their personal lives. They relate to each other in peculiar ways —with "objectivity", that is, abstractly as types rather than as individuals and often with mutual suspicion. The alienation amidst neighbors exists on the sociological level of urbanism as a way of life. The city is above all, a dynamic phenomenon. It contains a large variety of contending groups and forces and it is a situation of continuous change. The rate

of change is directly proportional to the degree of urbanization. The city is the realm of innovations and rapid transformations of all kinds. It is also the realm of fashion, that is, of the quick succession of cultural styles. Urban culture puts a high premium on being "with it" and of knowing what is "in" and what is "out" This absorption with fashion and change in the modern city is principally a consequence of modern mass communications. The modern media of mass communication ensure that something new is rapidly and almost universally transmitted through all or most strata of the urban population as well as from one city to another and to the countryside. This has the effect of accelerating and standardizing the cycles of "fashion", innovating ideas and patterns of conduct as well as new commodities and services which are available to everybody. And since most people are exposed to the same media of communication, all diffusible items—and this includes ideas and behaviour as well as material goods—tend toward a high degree of sameness. The advent of non-literary means of mass communication has removed the limited impact of the older means which were dependent upon literacy. In underdeveloped societies today, where the large majority of the population is illiterate, radio and film have become crucially important vehicles of westernization and at the same time, of the diffusion of urban culture. Urban culture is characterized by and indeed is completely dependent upon the supremacy of modern technology. The contemporary urbanite lives every day in a highly complex environment shaped and maintained by modern science and technology. Urban culture is the culture of modernity. What happens in modern cities is what defines the fate of modernizing societies. Urbanization equals modernization and since modernization means in a fundamental way the diffusion and adaptation of western patterns of society and culture, urbanization today equals westernization.[7]

7. *Societies in Change*, Brigitte Berger, Basic Books Inc., New York, 1971, pp. 168-169, 174.

Every government in the "underdeveloped" countries is frantically trying to modernize, taking America as the model. Modernization is regarded as the panacea, the magic wand that will abolish disease, poverty and ignorance and create a better, richer life for the masses. That is the propaganda but what is the truth? Is Western civilization conducive to the human welfare in the so-called "Third World"? Here are the results of modern urbanization in India:

> Perhaps a glimpse of the kinds of people found walking the streets in the cities of India might be helpful. Picture the children, many of them bone-thin, shoeless, ragged, unwashed, sometimes even unwanted and often given the responsibility of overseeing their younger siblings while their fathers and mothers are desperately striving to make their way in the new urban society. Thrown into a society which is unreal to them and which they have had little experience, they often develop a kind of amoral stance, fearless except of the police and highly unresponsive to their parents who are not only from another generation but also non-urban in experience as compared to their children. Or take a look at the single young people who predominate among migrants to the urban area; they lack ties with with the local society. They are likely to show a pallor from too little sleep under too poor conditions after too hard work at too low pay. They have reached the urban area from countless points of origin after having paid their pittance for a bone-shaking ride on a produce truck. We see them endlessly walking or squatting in a corner, nibbling on their sparse portions of daily fare. The few aged are sitting stupefied in the sun, their mouths dripping betel juice through toothless smiles or snatches of conversation. They are rejects in authority that has been stripped away from them by urban ways. Their sagging flesh and hollow eyes give clues not only to their present physical condition but also to the erosion of morale induced by their

urban status.[8]

Those adherents of the policy of westernization will insist that this human degradation is the necessary price of a "society in transition." But if that society must be in a never-ending process of transition because everything must be changing all the time, there can be no end to it and thus no solution for the problems it creates. People in the so-called "developing" countries should ask those responsible for their "modernizing" if this can be expected to produce any significant improvement in their lot within the foreseeable future?

> One of the thorniest problems of rapidly growing urban areas is shelter. Like employment shortages, housing has significant economic, social and political ramifications. The highly visible implications of inadequate housing are apparent even to the most hardened visitor to the newly developing countries. There exists under these circumstances, a housing deficit of astonishing proportions: doubtless under-estimated and progressively greater as a result of the vastly increased in-migration of population and the over-use of existing housing supply which accelerates its deterioration and removal from use. The deficit is almost unbelievable, further accentuated by chronic overcrowding and the low level of repair that characterizes much urban housing and the housing destruction in residential areas incidental to the building of modern central business districts and government projects. Furthermore, in almost every country in the world today, it is generally impossible to interest private enterprise in supplying housing for low-income people The major responsibility for such housing thus becomes that of the Government which is already burdened

8. *Urbanization in Newly Develo-ing Countries*, Gerald Breese, Princeton University Press, Englewood Cliffs, New Jersey, 1966, pp. 73-74.

with other crucial problems for priority of funds, staff and execution. The rate of growth of the housing shortage is so great that it seems inconceivable that any of the underdeveloped countries can ever hope to catch up with the demand. The prime evidence of massive housing deficits in urban India is the *bustee*. These *Kachha*, as distinct from *Pukka*, or makeshift structures seem to appear overnight to become the abode of hundreds of thousands of squatters. Most commonly one-room size, they produce very high densities of population in areas totally lacking in amenities. Municipal officials make futile efforts aimed at their elimination and control, only to see their phoenix-like reappearance. Because of the housing shortage, they are ineradicable and continue to impede all efforts towards rational economic development.[9]

As a result of modern urbanization in places like India, there are millions of people who are absolutely shelterless but merely sleep on the street pavements wherever they happen to be. In Calcutta, where the problem of housing is most acute, over a million people are homeless. To provide even the lowest-cost housing for them, it would be necessary to build another city. Since the resources for this are lacking and the population mounts at astronomical rates, this is impossible.

Another problem inseparable from the adoption of western capitalism which frustrates any efforts towards raising the common people's living standards is inflation. Inflation, resulting in the acclerating sharp, rapid, indefinite rise of prices in essential commodities is experienced all over the world today but the greatest burden of of inflation falls on the people in the poor countries where the cost of living is increasing so fast

9. *Ibid.*, pp. 67-68, 125-126.

that increase in wages cannot possibly keep pace with the never-ending price-hikes. Therefore money is rapidly losing its value and the standard of living in poor countries like India, Pakistan and Bengladesh is declining to starvation levels.

During the decade between 1950-1960, there was loud propaganda about the benefits of technical assistance and economic development in the poor countries as the supreme goal of Government policy, so much so that the 1960's was inaugurated by the United Nations as the "Development Decade." Implementation of "Development", which is synonymous with the wholesale adoption of Western culture and values, was expected two decades ago to abolish or at least greatly ameliorate the poverty of the people in the poor countries. But since 1970 when it became clear, even to its most ardent exponents, that the "Development Decade" was a total failure, nobody any longer believes that the masses of Asia, Africa and Latin America can expect to attain a level of material welfare comparable to that enjoyed in North America and Europe in the foreseeable future. The aim to-day of the rulers in poor countries is no longer to make any serious attempt to ameliorate poverty but now the best that can be hoped for is to keep a bad situation from becoming worse. Despite all economic development and technical assistance programmes, the gap between the rich and poor countries is widening. In 1945, the annual income of the average American was 20 times that of the average citizen of India; by 1960, it was 40 times greater.*

**Great Ages of Man : Twentieth Century*, Joel Colton and the Editors of *Life*, Time Inc., 1968, p. 143.

The hope of ameliorating poverty on a mass scale in the "developing" countries becomes still dimmer in view of social unrest and upheavals faced by the affluent West itself. One of the most acute social problems faced by the West, which is exported to the East through "development," is the disintegration of the family.

> The self-sufficiency of the family in modern industrialized areas, has decreased both materially and culturally. Not only does the family no longer produce the material goods it needs but it can no longer take care of most of its cultural needs either; both education and entertainment become the domain of specialized agencies outside the family. The members of the family therefore tend to disperse not only during working hours but in their leisure time as well. This dispersion of family energy and orientation is related also to women entering the labour force in large numbers. Their status and self-image changes as economic independence becomes a real possibility for them and undermines their ancient subordination to the male. The new independence and status of the woman is an aspect of our ideology of "Individualism" in accordance with which marriage has become understood as a locale for individual satisfactions and fulfilment; the related idea that women as well as men have sexual needs and sexual rights has become an important factor in the steady liberalization of sexual morality and mores. Marriage has become basically a civil contract opening the door ever more widely to family instability as marked by the steady increase in divorce in Western societies.
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> The industrial revolution furthered the process we have already described of the disintegration of the family by removing education from its jurisdiction and making it an autonomous specialized government institution. As a longer period of life was taken over by education, the family began to lose control over its children. This created a new social reality—"the age of youth" as the period between childhood and

adulthood steadily grew and is still growing. The general notion today is that society (that is, the State) must protect childhood and a great array of laws and special agencies have sprung up with this function. An unintended consequence of this "protection" however, has been the separation of the child from meaningful social participation. The child's life as well as the youth's have become in essence, periods of waiting and anticipation that produce obvious psychological strains. Generally, the industrial revolution has led to a fluidity and instability of all family patterns. Criteria for marriage, for sexual practice, for child rearing, for dealing with older people all have become subjected to constant change and consequently to fashion and uncertainty. The family, shrunk in both size and function, has become the "nuclear family" a place above all, else, for the fulfilment of its younger members. The problem this causes older people and for the grandparent in particular, further intensified by the lengthening of life expectancy in modern society cannot be discussed here. Western patterns now constitute a world-wide trend. As we have seen, industrialization everywhere tends to disrupt traditional forms of social life. The family patterns of modernizing societies and of advanced industrial societies are converging towards Western patterns despite differences in historical background.[10]

From prehistoric times to the present, the family has been the foundation of society. No civilization can long endure when kinship ties are undermined. Despite many efforts to the contrary, as witnessed in Sparta in ancient times and the Soviet Union and Communist China recently, to have the rearing of children take place in State-run institutions, no satisfactory substitute for the family has yet been found.

10. *Societies in Change*, op. cit., pp. 187-189.

The entire organization of modern civilization is geared to weaken the family structure as far as possible with catastrophic effects on mental, emotional and spiritual health. The individual, devoid of family ties, responsibilities and obligations, cannot form meaningful, enduring human relationships. The result is social disintegration and ultimately, collective suicide. Contrast the social structures of the contemporary West with the strong family ties prevalent until recently, in the Muslim East.

In the traditional Islamic society the family consisted of as a rule the parents—that is, husband and wife or wives, their unmarried daughters, their unmarried and married sons as well as the wives and children of the latter. Sometimes it included also married grandsons and their wives and children and a few lateral relatives of the oldest male member of the family. All these resided together under one single roof. Thus, while in modern Western society, the typical family is the nuclear family, in traditional Islamic civilization, the typical family was an extended family, usually including the members of three generations in the male line. Economically, too, the extended family was the basic unit of the Muslim East. Whether the means of livelihood were derived from agricultural activities or from other occupations, whether the earners of the family worked jointly or each at his separate work place, the rule was that the earnings were pooled and the expenses of the household were defrayed from a common purse. The women, if their husbands work land they own on rent, may help in the fields; otherwise their place was in the home and their main task was to make the meagre earnings of the men go a long way by working hard and economizing tightly, sharing the household chores or taking turns in performing them.
The achievement of a status of independence and self-determination came as late in the life of a son as of a daughter. He

was married when his father decided and after marriage, he continued to live within the extended family of which his father was either the head or a senior member. Age was an asset in the Muslim East and the older one became the smaller the number of members in the extended family older than himself; and the greater the number younger than he, the more he grew in esteem, the more weight his opinion carried and the freer he was to live according to his choice.

In the West, kinship groups larger than the immediate family play at best a very insignificant role. Grandparents, uncles, aunts and cousins will in most cases be practically strangers to one another and a large family group of distant relatives will meet only at weddings or funerals. Individuals in modern Western society usually belong to a considerable number of groups based on cultural economic and political interests—such as political parties, labour unions, corporations, clubs, etc., and the participation in such groups cuts across family ties and frequently makes for a weakening of them.

In the Muslim East, preferred marriage being between cousins, or failing this, between more removed relatives, within a few generations all the families in such a village became closely related to one another and came to regard themselves as branches of a single big family group. The individual was a member of larger social unit not in his individual capacity but as a part of his own family. Participation in large social groups never cut across family ties.[11]

One of the most obnoxious by-products of the craze for continuous social change is the "Generation Gap." The present-day contempt for and rebellion by the younger against the older generation shatters the family to pieces. The independence of the younger generation from their parents makes people disinclined to want to bear the trials and hardships of raising children

11. *Israel Between East and West*, op. cit., pp. 51-55 (Abridged).

who are sure to rebel against them and then take off from home as soon as they attain puberty. One of the differences between human beings and animals is that in the former, since prehistoric times to the present in all cultures, a close parent-child relationship continues for life. Among animals and birds, the relationship of the young with the parent is completely severed as soon as the young can take care of themselves. Once the young bird flies away from the nest, it no longer recognizes it parents. The same is becoming true of the parent-child relationship in modern Western civilization.

> "Youth" is not a universal social reality but a concept created in Western history by specific and largely economic developments. In the world of today, it has emerged as a distinct subculture with amazing cross-national diffusion composed of young people in the adolescent years between childhood and adulthood who have banded together. The phenomenon, commonly called "youth culture", has been intensively studied in America but much material is also available about its manifestations in other countries. A number of factors have created this artificial phenomenon. Most important, probably, is the length of the educative process in modern industrial societies. During his entire adolesence, the individual is economically dependent. In other words, in this period of life, society allows the individual no responsible role. At the same time, however, the individual is both biologically and psychologically an adult; indeed, the age of biological maturation—puberty—has been decreasing over the last half century. Puberty in both sexes now takes place two to three years earlier than fifty or sixty years ago. It can readily be seen that such an unfortunate juxtaposition of social and biological facts will engender great pressures on the individual. The age of youth is above all, an age of psychological turmoil.

In an affluent society, even the economically dependent children have money to spend. Business is aware of this fact; advertising and the mass media generally have taken an interest in young people, that is, the "youth market." Idiosyncrate styles of dress, cosmetics, automobiles, drinks and other commodities are advertised as appropriate for youth as are styles of entertainment, entailing consumption of goods or services. The whole phenomenon of youth culture, especially in America and recently, in Western Europe, has the synthetic character invented of airy nothing by the mass media for commercial reasons. Most of the social interaction of young people today takes place in age-segregated groups. The peer group, the community of those of the same age, is the focus of the individual from an early age and the family is ill-equipped to provide a counterfocus. The social and economic bases of these are reinforced by psychological and ideological factors and their consequent subjection to shifting fashions in educational philosophy. Also, the parents' own orientation towards mobility serves to estrange them from their children. The parents' intention may be to educate the children to get further ahead but necessarily this directs the children not to identify with the patterns of the parents and not to aspire to their occupation and position so that many quarrels between parents and children ensue.[12]

The "generation gap", fostered by the never-ending technological, social and moral upheavals of Western civilization, is certainly not condueive to human welfare. The cleavage between generations and the hatred of the young for the old leads to social strife, disintegration and ultimately, collapse. The disloyalty of children to parents is a source of much heartbreak and grief for both the young and the old who, devoid of family ties, feel betrayed, isolated, lonely and lost.

12. *Societies in Change*, op. cit., pp. 201-203 (abridged).

In traditional civilizations, the importance of filial piety was recognized as essential for the emotional health of the individual and the integration of society. All the higher religions, and especially Islam, place great emphasis on the necessity to preserve at all cost, the sanctity of family life and the ties between the older and younger generations. The Quran commands children when grown to respect their parents and the Holy Prophet Muhammad said that he is not one of us (*i.e.*, a Muslim), who does not have affection for his young and respect for the old. This is not precept only but was effectively implemented throughout history in Islamic civilization.

The concept of filial piety equally influenced the politeness of the Arab. Respect, especially of the old, was rooted in the regard that children owe their parents. The Arab believed that obedience to his parents was a sacred duty and disobedience to them was considered a religious sin. A person's failures, misfortunes, and physical afflictions were often thought to be the results of neglecting the fulfilment of filial obligations. Children, even when grown up and married, manifested profound and praiseworthy respect for their parents. The awe felt towards the older members of the family and particular, the father, was revealed by definite outward marks. Children rose when the father came into a room. They scarcely ever sat, crossed legs, smoked or drank in his presence. Nor did they start a conversation before him or carry on an argument with him. They faced him with humility and utter obedience. Usually they did not take leave in his presence without first asking his permission. The young greeted their parents by kissing their hands. In case either parent lost his temper, the child did not answer back nor did he raise his hand if beaten. Other members of the family, according to age, relationship and station in the familial hierarchy, were similarly treated by the

young. From filial piety, morever, derived, the great deference shown by the young towards those advanced in age.[13]

The weakening of the family and the destruction of family ties by modern Western civilization has led to the degradation of all human relationships.

Modern man lives in widely descrepant social milieu and in only a few of them does he have human relationships that are of great importance to him; that are with the kind of people who are significant to him; most of his human relationships are limited, pragmatic and of low emotional intensity. In a peasant community, on the other hand, the individual is highly interested in almost everyone he contacts in the community; this does not at all mean that he likes everyone which he rarely does but everyone is "significant" in his own life. People in other words, in traditional cultures, live with and experience each other as totalities. In a modern city, however, the individual relates only to a few people in this way. Most of the people he has to deal with at work, while travelling, in his neighbourhood, he is interested in to only a very limited degree. The individual must play highly divergent roles in various social situations and this inevitably introduces differentiation into his personality. He is as well as acts a different person from moment to moment. Personality is a thing variegated, flexible and of utmost importance, prone to change. Sometimes, to be sure, this pluralistic socialization presents the child with problems and conflicts but it teaches him from an early age that he can and perhaps must be a different person as his situation and environment changes. And of course, unless he learns this, his chances of getting ahead in modern society suffers greatly. A consequence of such a psyche is a permanent crisis. Pre-modern man for better or worse was what he was supposed to be and he knew it. Everyone in the

13. *The Temperament and Character of the Arabs*, Sania Hamady, Twayne, Publishers, New York, 1960, pp. 76-77.

society around him confirmed his identity which therefore was stable. In the modern world, the individual's image of himself becomes ambiguous, tenuous, shifting. He simply can no longer be sure just who he really is. In concrete terms, one must constantly be on the alert to make sure that one is always acting in harmony with the social signals that are forever changing. Thus a very high level of deliberate awareness of being always "with it" is required in modern social life. Mobility, is, as we see here, the highly developed pattern of movement from one job to another, from one place of residence to another; from one city to another, from one class position to another. To the modernized individual, moving must not only hold the promise of material reward and added prestige, but in spite of cost and labour, it should be "exciting." The chance to meet new friends, the known but as yet untried amenities in the distant city, together with the exhilaration of leaving behind the frustrations and jealousies of office, clique and neighbourhood, help make moving more than tolerable. Modernized men or women have few bonds that cannot be broken at the promise of a "promotion." They have been prepared for this from infancy.

The insecurity caused by role segmentation is compounded by the fact that most urban relationships are highly anonymous and impersonal and necessarily so. The modern city is a society of strangers who in passing, brush against each other lightly. Most urban social relationships take place in groups or situations with which the individual has no deep or abiding ties. Understandably then, urban life is always threatened with anomie—a state of feeling lost, without secure human ties and without stable norms. The city is experienced as above all, a faceless crowd, potentially hostile, generally indifferent. This is the psychological dynamic of modern society.[14]

This crucial result of modern life is certainly not conducive to human happiness as the mental hospitals,

14. *Societies in Change*, op. cit., pp. 223-226, 262, 267.

filled to capacity with deranged patients and the rates of suicide in America and Europe will attest. Lack of permanent human ties and absence of stable standards of conduct and behaviour are not compatible with mental health.

> What aspects of schizophrenia are easy to recognize and important to note so that people without technical training can distinguish it from other disturbances? There are several telltale areas in which untreated schizophrenia can be recognized easily....The untreated schizophrenic acts as if he is entirely selfish and unable to love or even be fond of a dog, let alone a human being. The mark of a sound and mature personality is caring for other people, being able to love others. The normal person growing up comes to recognize his own mortality and imperfections. One real solution to the stress and other trials of life is the formation of intense emotional relationships usually with one's family or friends in which one comes to care as much for others as for one's self. This brings enrichment of life with warmth, closeness and mutual good deeds which can be achieved in no other way. The untreated schizophrenic is hampered in his capacity for forming such close relationships. Attempts to elicit feelings of friendship with the schizophrenic are met with indifference, contempt or hostility. Dealings, with others are strictly on an even-exchange basis, often times bizarre in nature.[15]

The quote above, of course, is referring to the individual patient. What is significant in present-day life is that schizophrenia is no longer limited to isolated individuals but the entire society has become contaminated with same malady which manifests itself

15. *The Schizophrenias—Yours and Mine*, prepared by the Professional Committee of the Schizophrenic Foundation of New Jersey, Pyramid Books, New York, 1970, pp, 151-153 (abridged).

wherever modernization and urbanization are taking place.

Is Western civilization conducive to human welfare from an intellectual standpoint? One of its proudest boasts is its system of universal, compulsory education. The question is, what kind of education? In western-type schools, colleges and universities, one finds no love of knowledge for its own sake. Western colleges and universities have become immense degree factories. Students aspire to a degree not for competence in their chosen field but merely for social and economic advantages. In view of this totally materialistic view, the whole Western system of education is breaking down. Schools, colleges and universities have become so corrupt, especially in India and Pakistan, that they have almost ceased to function as centres of learning. In a society where money means everything, it can buy a degree, or a bribe to intimidate the examiners to give a failing student passing grades. Cheating on examinations is very widespread. Many athletic heroes have gained admission to colleges and universities illegally. This corruption will continue in education so long as the materialistic outlook prevails. Yet the Western ideals of education continue to be blindly copied all "developing" countries as the panacea for illiteracy and ignorance.

The roots of the American educational system may be found in Europe during the period of the Protestant Reformation. The then new elite was quick to realize that the process of education moulded the minds of the rising generations and equally quick to insure that the orientation of their educational system was secular in nature, rather than religious. The

process of preventing educators from influencing the younger generations to assume moral responsibilities can be traced at least that far back and today the tendency of educational institutions in the West to educate with a strictly secular educational orientation can be seen in recent American legal decisions to prohibit the teaching or the practice of any religious material in the public schools. From the standpoint of the student, or potential student, this tendency to restrict education to a purely materialist orientation is insurmountable within the confines of the educational system. The orientation of the educational system towards mere provision of the tools of social adaptability (livelihood seeking) reduces the educational process to essentially a step process. The desired product of American education:

(*a*) must be a "productive citizen." He must possess the tools, technical and intellectual, to function well as a part of the economic system and make an economical contribution to it. Modern technological society requires highly skilled and literate populations essential to man the machinery required for the efficient operation of a mechanistic society. This requires universal literacy as a prerequisite to learning the technological trades of the society.

(*b*) He must be competitive. He must have the desire and orientation of bettering his peers, of excelling in some aspect of activity. His desire to win and to compete acts as an additional barrier to influence by others. He is, in short, resistant to further education once he leaves school. This egocentric attitude is abhorrent to the Islamic ideals of education.

(*c*) He must be ethnocentric in the extreme, regarding all other societies and cultures as in some way inferior by comparison to his own.

(*d*) Social standards of honesty and integrity are nearly non-existent and in any case, not suited for political functioning as done by American society. Thus the school is an arena for the systematic disentanglement of the individual

from such values. This is accomplished by the encouragement of those situations where dishonesty on the part of a student is the most expedient and often the only way to solve problems posed. Nowhere in the curriculum is any provision made for imparting to the individual any understanding of the rules and laws by which he must govern his life. Similarly, nowhere in the curriculum is any provision made for leading the individual to the realization of human values or the orientation towards religious morality such as is reflected in the Quran and spelled out in clear terms there. Indeed, even such material as the Bible is forbidden from classroom use and the overall orientation of the system is so anti-religious that the average American clergyman spends the greater part of his lifetime unable to convince his congregation that Allah even exists at all! Coupled with the fact that the role of the Church in America is strictly supportive of the State and the status-quo, even in its rebellious aspects, this absence of any spirituality or moral sense of values is as much a product of the educational system as any other factor of American society. Indeed, the emphasis of education on the material aspects to the exclusion of the non-material and its tendency to prevent the individual from making any moral judgements whatsoever places an additional barrier between the person and any meaningful spiritual life.

(e) His god is science. Although he may be hostile to learning and intellectual endeavour, he nonetheless has a great respect for those who engage in scientific and technological activity. His science-worship takes many forms. The individual supports his opinions with ill-formed "scientific" opinion usually from a television commercial or a journalistic report. And his emphasis when evaluating and judging is on the measurable, "rational" information although he is usually at a loss to determine what this is.

(*f*) His value system is one of expedience and he believes that anything goes so long as the guilty one does not get caught. His interpersonal relations are essentially dishonest and his sexual expression is demented and depraved. He can listen on radio or television to accounts of mass murder with one breath, an advertisement for toothpaste with the next and fictional accounts of violent crime and sexual licentiousness with the next all with equal non-involvement; in point of fact, an hour later, the most likely fact he can remember is the increase in volume during the commercial.[16]

This type of "education" which the "developing" countries are imitating with great zeal, is much worse than illiteracy and complete ignorance. It is, in fact, not education at all in its true sense but mis-education. Like every other institution of technological society, education proceeds on a mass, impersonal regimented manner with the aim narrowed down to only literacy and technical "know-how." While this may serve the economy, it scarcely responds to the deepest human needs. Contrast this with the system of education prevalent from the 7th to the 19th centuries in the Islamic world:

Whatever the differences may have been in the subject matter taught in the Sunni and Shiite schools, the general atmosphere of the madressah has been the same throughout the Muslim world. The transmission of knowledge has always had a highly personal aspect, in that the student has sought a particular master rather than an institution and has submitted himself to that chosen teacher wholeheartedly. The relation that has

16. *An Educational Program for the Sunni Muslim Community at the Southern Ohio Correctional Facility* (Prison), The Islamic Revivalist Movement Lucasville, Ohio, 1972, pp. 6-12.

always existed between the teacher and the student has been a highly intimate one in which the student reveres the teacher as a father and obeys him even in personal matters not connected with his formal studies. The atmosphere of these schools has been very relaxed and informal without there being any great academic or financial pressure upon the student. All religious education has been free; in fact, the student receives his room and board from the religious endowment of the institution in which he studies. Nor has there ever been the strong incentive to receive a diploma and then to seek benefit from its social and economic advantages as is prevalent in modern educational institutions. That is why a person may often remain a student all his life, mastering one subject after another and going from one teacher to the next. In this process, the intimate contact between teacher and student and the many years of living together, often in the same quarters has much to do with making possible the transmission of the spirit as well as the letter of the various branches of knowledge which have always been instrumental in the normal functioning of Islamic society.[17]

And what of moral health? Is modern civilization conducive to man's moral welfare?

Many people have wondered whence comes the waves upon waves of musical slush that invade decent homes and set the young people of this generation to imitating the drivel of morons. Monkey talk, jungle squeals, grunts and squeaks and gasps suggestive of calf-love are camouflaged by a few feverish notes and admitted into homes where the thing itself, unaided by "canned music" would be stamped out in horror. In this miasma of so-called "popular" music which combines weak-mindedness with every suggestion of lewdness—Jews. Popular or "Pop" music is a Jewish monopoly. Jazz is a Jewish

17. *Science and Civilization in Islam*, Seyyed Hossein Nasr, The New American Library, New York, 1968, pp. 73-74.

creation. The mush, the slush, the sly suggestion, the abandoned sensuousness of sliding notes, are all of Jewish origin. "Let me make a nation's songs and I care not who makes the laws", said one and in this country the Jews have had a very large hand in making both. Just as the American motion picture has fallen under the control of the Jews and their art-destroying commercialism, so the business of handling "popular songs" has become a Yiddish industry. Jews did not create the popular song; they debased it. The public taste like every other taste, craves what it is given most to feed upon. Public taste is public habit. The public is blind to the source of that upon which it lives and it adjusts itself to the supply. Public taste is raised or lowered as the quality of the pablum improves or degenerates. In a quarter of a century, given all the avenues of publicity like the movie, popular song, newspaper and radio--in the meantime having thrown the mantle of contempt over all contractive moral agencies, you can turn out nearly the kind of public you want. It takes just about a quarter of a century to do the job.

In other days people sang but not in a doped fashion nor with such bewildered continuity. They sang because they wished to, not as an uncontrolled habit. The qualitity of the old songs is such that they do not die. The popular song of last month—who knows its name? Talented singers, tuneful singing has vanished. The Jew and the African period being the entrance of the jungle motif, the so-called "Congo Stuff," and other compositions which swiftly degenerated into a rather more bestial type than the beasts themselves would arrive at. Lyrics disappeared before the numerous "cake-walk" songs that deluged the public ear. Seductive syncopation swamped the harmony of the real song. Glamorous youths mutter dirges in low monotones; voluptuous females w th grossly seductive gestures moan nasal notes no real musician can recognize. "Piano acts" were made the rage; jazz bands made their appearance. Sentiment has been turned into sensuous suggestion; Romance has been turned into eroticism; the popular musical lilt sild into ragtime and ragtime has been superseded by jazz

and crooning. Song topics became lower and lower until at last they reached the dredges of the slimy bottom of the underworld.

America does not sing what it likes but what the vaudeville "song-pluggers" popularize by renditions until the flabby minds of the audiences begin to repeat it on the streets. The fluttering music sheets disclose expressions taken directly from the cesspools of modern capitals to be made the daily slang and thoughtlessly hummed remarks of school boys and girls. The "popular song" is not popular at all. There is no spontaneous popularity. It is artificial popularity by constant plugging. It is a mere mechanical drumming on the minds of the public. It is flung at them at every movie; records shriek it forth day and nignt; dance bands plug it, radios plug it and by sheer dint of repetition and suggestion, the song catches on—until it is replaced by another. It is the old game to change the styles constantly in order to speed up business and make the people buy. Nothing lasts in the Yiddish game—styles of clothing, movies or songs; it is always something "new" to stimulate the flow of money from the common man's pocket into the moron music-maker's coffers.

Ministers, educators, reformers, parents, citizens, are astounded at the growth of looseness among the people and rail at the evil results. They see the evil product and they attack the product. Police protest against the technique of the killing of a policeman being shown with careful detail on the screen. Businessmen object to daily lessons in safe-cracking being given in the pictures. Moralists object to the art of seduction being made the stock-motif no matter what the subject. They rail at the young people who go in for this eroticism and suggestiveness. They deplore the sexual license, the delinquency and infantilism of the younger people. BUT ALL OF THIS HAS A SOURCE! *Why not attack the source?* When a nation is bathed in sights, sounds and ideas of a certain character, drenched in them and drowned in them by systematic, deliberate, organized intent, the point of attack should be the

cause and not the effect.[18]

Henry Ford spoke the truth and was courageous enough to face its consequences. What he said is as true, if not truer, today than when he penned the above lines in 1920. The corruption of the mass-media of communication and visual education has spread all over the world.

There has been disagreement among the experts of modernization in the developing countries in that some argue that what goes to the masses in new knowledge stimulates development even if comes in the form of comic books and film songs. Others hold that what developing countries need most is a leadership provided with knowledge and understanding of the very highest quality. The truth is, that development requires many things all at once. Metropolitan dailies aspiring to the excellence of *The New York Times*, journals of the highest educational character are needed for a nation's progress, but so is a mass press, often in another vernacular and addressed to the level of the new literates and so are popular radio and movies.[19]

Those who advocate modernization as the supreme good do their best to spread the filth to the most remote villages until no place remains uncontaminated and there is no refuge for those who seek peace, quiet and solitude.

Let us look at one of the simplest systems designed to reach into villages otherwise completely beyond the domain of the modern methods of communications. For such isolated

18. *The International Jew*, Henry Ford I, Christian Nationalist Crusade Los Angeles, 1920, pp. 55-57.

19. *Modernization ; The Dynamics of Growth*, edited by Myron Weiner, Voice of American Forum Lectures, Washington D.C., 1966, p. 116.

villages off the road in South Korea, for example, entrepreneurs have found that they can set up wired loud-speaker systems in these villages charging only fifteen cents per month to each householder who chooses to rent one. The loud speakers cost about a dollar and the entrepreneur connects them with a single central battery operated tuner-amplifier and perhaps a tape-recorder, using army wire that costs only about thirty cents per hundred feet. The village is thus provided with music for most of the day and with whatever other programmes the national broadcasting system puts on.[20]

What about man's spiritual health. Such a thoroughly materialistic culture as Western civilization is an open challenge to the survival of every variety of religious belief without exception. Since the Renaissance, in continuity of the Greek and Roman ideal, the quest for happiness, comfort and pleasure is the sole purpose of human life.

Secularization, speaking positively, is the spirit of modernity. As attention is turned away from the "other worlds" of the sacred and supernatural, it is turned towards the realities of the empirical universe. Modern science and technology are, of course, the most impressive manifestations of this worldliness though it is not altogether clear to what extent they are the causes or the effects of this attitude. History has become the frame of reference to all human conduct. To an unparalleled degree, categories such as evolution, development and progress have become the guideposts for both collective and individual endeavours. Secularization is a process in which religious symbols, usually against their will, recede from sectors of the society over which they previously held sway. Not only have the institutions of the Chuch withdrawn from education but Christian symbols, values, and beliefs have tended to disappear

20. *Ibid.*, pp. 113-114.

totally or to become irrelevant and meaningless. Secularization affects the totality of cultural life and the arts, philosophy, literature and most important, the rise of science, as an autonomous, thoroughly secular perspective on the world. As there is secularization of society and culture, so there is secularization of consciousness. Our age is characterized by secularized institutions, by entire societies that can be properly called secularized and also by a new secularized man—a type of man who seems to get along very well without religion. The modern West has produced an increasing number of individuals who look upon the world and their own lives without the benefit of religious interpretation. Originally a Western phenomenon, secularization is today an inevitable companion of modernization and therefore appears everywhere in the world.[21]

In modern civilization, what is supposed to take the place of religion?

To the degree that work has become rationalized, it has become regulated by inescapable mechanical procedures, to that degree it has become meaningless and frustrating of personal fulfilment. The quest for private satisfactions takes many forms. On the most obvious level it is manifested in consumption for happiness—satisfaction is derived from the possession and use of the material goods that are increasingly available to everybody in affluent modern societies. Personal identity becomes attached to material possessions. This can be quite satisfying to an individual so long as he can successfully maintain a certain level of affluence. There are also the joys of sexual gratification, of intellectual and aesthetic pursuits and do-it-yourself hobbies. In a pluralistic society, there are many options and many consumer choices as to which of these private activities, sources of identity and ideologies one

21. *Societies in Change*, op. cit., pp. 223, 275-276.

"prefers. . . ."

Natural assumptions and convictions about morality, about aesthetics, about politics have profoundly declined. Generally speaking, certainties are hard to come by in an age of rapid change, scepticism and uncertainty in the realm of ideas. Because of the modern communications, the mental horizon of most people has vastly expanded. We know about more and more. We are certain about less and less.[22]

Has secularization and modernization made religion obsolete so that man no longer feels the need for it?

There is no domain in which change and transformation reign with the same supremacy and totality as in that which concerns nature and man's relationship to it as well as his knowledge of it. Modern science, which has acted as a catalyst during the past few centuries for change in so many other fields, is itself based upon change and impermanence. Were it to become stationary and immutable, it would cease to exist in its present form. Today one often hears the claim that all is relative. But the same people who make such a claim often bestow an absolute character on the domain of the relative itself.

Metaphysics which deals with permanence cannot become "out of-date" because it is not concerned with any date as such. The permanent elements in the relation between man and the Universe remain as valid now as ever. Only they must become known once again after the long period during which the West did not search for permanent elements in change and even sought to reduce permanence itself to change and the historical evolutionary process. Today man seeks to change all his social, political and even religious institutions with the excuse that nature itself is always changing and therefore must change likewise. In fact, just the reverse holds

22. *Ibid.*, pp. 279-280, 286.

true. Evolution is not the product of natural observation but of a secularized mentality cut off from every avenue of access to the immutable which then began to see its own fleeting nature in outward nature. Man always sees in nature the reflection of his own being and his conception of what he himself is.

The sun still rises and sets the same way now as it did for ancient and medieval man who looked upon it as the symbol of the Divine Intellect. The natural forms of life still reproduce themselves with the same regulation and through the same processes as in older historical periods. Nor has man himself evolved biologically since there has been a recorded or even an unrecorded human history. Today's man is biologically the same as the men of old who believed in permanence and transcendence. If modern man have ceased to so believe, they had better find some other excuse than their own biological or natural evolution. Men who love nature are essentially in quest for the permanent and nature in fact itself gives the lie to those who want to limit all Reality to change and becoming. Such philosophies never arose among people who lived close to nature but have always been the products of sedentary environment where an artificial atmosphere has enabled man to forget both nature and the permanent elements which she reveals to man.

The most important permanent element in man's relation to the universe is his existential situation in the hierarchy of universal existence. Traditional man knew with certainty where he came from, why he lived and where he was going and why. Modern man, however, for the most part, knows neither where he comes from nor what his end will be and therefore, most important of all, WHY he is living! Nevertheless, like the traditional man, he faces two points which determine the beginning and the end of his terrestrial life. He is born and he dies. This fact has not changed one iota nor will it ever do so. But the only difference is that what was once certainty has today become doubt and fear. But the reality of birth and death remains, and no amount of modern science

can unravel the mysteries of these two "eternities" between which stands the flickering moment of earthly life.[23]

Western civilization is not the first materialistic culture in history. In its secularization, it is not at all unique although because of the weapons of science and technology, it may be the most powerful and widespread. The record of history shows that human civilizations have revolved in a cylindrical pattern between sensuousness and idealism and whenever an extreme is reached by either, there always comes a sharp reaction pulling in the opposite direction. In their revolt against their elders, modern youth is also revolting against excessive materialism, excessive preoccupation with technology and its applications. In America, young people by the hundreds are fleeing from their comfortable urban homes to establish "communes" in the rural countryside where work and craftsmanship are all done by hand. They are revolting above else against the "artificiality" of modern life and seeking an unspoiled environment closer to nature. Above all, these rebellious youth are seeking transcendental Truth although they unfortunately do not know where to find it.

Yet the political and intellectual leadership in the so called under-developed countries is heedless of these developments in the West and blindly pursues "modernization" as the panacea for all their problems. But we must ask the question: is modernization in the best

23. "Man in the Universe : Permanence Amidst Apparent Change,' Seyyed Hossein Nasr, *Studies in Comparative Religion*, Middlesex (England) 1968, pp. 244-253.

interests of the so-called under-developed countries who seem to ignore the fact that most of the misery in the world today stems from "over-development." In the case of the so-called "primitive" peoples, the impact of modernization is inseparable from their degradation and often their extinction.

There is general agreement among anthropologists that the aborigine people migrated to Australia from Southern Asia at least 30,000 years ago. The Tasmanian aborigines, completely killed off after beginning of the European colonization, were thought to have been in Australia even longer than the mainland aborigines. When Captain Cook stepped on Australian soil, the aborigine population was about 30,000 and growing. Along with European colonization came many new diseases to which the indigenous population had no immunity: small-pox, the common cold, the eye diseases infected by the common fly, venereal diseases and leprosy. These diseases coupled with massacres and *en-masse* poisoning—neatly excluded from the Australian history books—mercilessly reduced the aborigine population within a short time. From being some of the healthiest people in the world, the black Australians are now one of the most undernourished. When the colonists arrived in Australia, those who refused to accept the Bible and be "civilized," lost their lives; others who accepted lost their culture and identity.

Today, the black Australians can be divided into three categories—tribal blacks, reserve blacks and urban blacks. The life-style of the tribal blacks, now under great stress, is breaking down as they are unable to find food in the traditional ways and are unable to survive as tribes. The current intensification in the search for and exploitation of Australia's mineral resources to meet the ever-increasing demands of the technologically advanced metropolitan countries has brought tribal aborigines of the hitherto remote interior into close contact with white society. The economically useless hinterland

into which the aborigines had been forced into by earlier generations of colonists is disappearing as a result of the new techniques of land utilization and the search for minerals.
Reserves differ from state to state: some are state-run, some are mission run. The only difference between the two is that on the mission-run reserves, you have to become a Christian. You are not allowed to worship in the traditional manner but still make artefacts in order for them to be sold to tourists. Leaving and entering the reserves is only possible with special permission though how this is enforced varies from state to state, town and county. Of course, some of the reserves are known to be worse than others and if black people "misbehave," they are sent to those particular reserves. Tinned food is the basic diet and only occasionally is there fresh fruit and vegetables. Malnutrition, poverty and despair abound. One reserve is said to have one water tap for a hundred people. Black people who live on rubbish dumps get fresher food than is available on some reserves.
As regards the urban aborigines, they live in urban slums usually on welfare. They suffer from severe cultural trauma and their family life is in pieces—the men are often arrested and put into prison. Many are alcoholics; this problem is particularly acute among the young women who often sell their bodies for a bottle of beer. Their ill-health is chronic. A recent study on aborigines in Victoria stated . . . "universally bad teeth, chronic nasal and ear infections, widespread congenital defects, many cases of mental illness and a high percentage of tuberculosis."
Those aborigines who have organized to stand up for their rights protest against the Government's assimilation policy as morally wrong as concentration of camps, the racism which has infected all strata of Australia's society and makes life Hell for the aborigines and above all, the Government's unwillingness to allow the aborigines land rights. This is the key to the aborigines regaining their ethnic and cultural dignity. They are a people with a passion for the natural environment and the land and whose culture depends upon

the sacred areas of tribal lands.[24]

The process of westernization does not only degrade the very primitive people like the Australian aborigines but also the representatives or carriers of traditional highly developed civilizations. He is how the deculturalization of the Yemenite proceeds is modern Israel:

> In Yemen, every head of a family was an independent master in his own right. In most cases, he was an artisan who worked at home, beginning and ending his working day as he pleased. While working, he could keep an eye on his children and could teach them his trade and what was regarded as even more important, he could impart to them his knowledge of the Torah and Jewish lore. He could also spend as much time as he wished in the synagogue where he prayed, met his friends, studied with them and in general spent his hours of leisure in a friendly and congenial atmosphere.
>
> In Israel, all of this was completely different. Instead of being their own masters, they were forced to do the bidding of others. They were regarded by the European Jews as unskilled labourers who must be prepared to work hard and to earn little. Their life was hard. They had to hurry to work early in the morning, remain far away from home all day long and run after additional new employment in the evening and find that with all this, the paisters earned were not sufficient. Gone were the days when they could spend unhurried hours in the synagogue, teach their sons Torah and artisanship, take their leisurely meals in the soothing company of wife and children. The inadequacy of a man's earnings soon forced the wife to seek employment and the only work to be found was domestic help regarded both by her and her employer as a low-grade occupation. She too was lifted out of her home for the duration of the entire day, leaving her smaller children in the

24. "Aboriginal but not Australian," Zia Sardar, *Impact International Fortnightly*, London, February 23—March 8, 1973, pp. 8-9.

care of the six and seven years olds. Another year or two and the oldest girl too had to go to work, to serve in the house of some European lady while the boy was taken out of school and left to fend for himself in the streets. The family was dispersed, paternal and maternal authority broken down and the home, once the proud, safe and sequestered castle of the family, turned into the occasional place for people who were becoming more and more estranged.

In most places in Israel, the Oriental Jews do not live isolated from the European Jews. The young people especially have frequent occasion to meet and consort with others of their age-group from the European communities and they soon learn from them what is most attractive for young people to emulate, especially their bearing of greater freedom and independence. Rebellion against parental authority then becomes the order of the day, either openly and defiantly or more frequently, surreptitiously, by keeping up appearances at home and finding compensation in unrestrained behaviour away from parental supervision.

The breakdown in paternal authority is in many cases compounded by the subordinated social and economic position which the father finds himself after he settles in a society whose traditional relationship patterns were based on paternal authority and female subordination, and then comes in close daily contact with Western people and Western cultural patterns, a circumstance which causes grave disturbances in its equilibrium. The juveniles of the family who meet European friends of their own age in school or on the streets soon recognize that their fatherh as to content himself with an inferior menial occupation which does not yield an adequate income to provide for the family because he is too religious or too old-fashioned, or simply not clever enough to make good. We would add that the father is not sufficiently prepared to take his place in the westernized and highly competitive urban society in Israel.

With regard to religion, the Yemenites find themselves in great confusion in Israel. In their home-communities, religion was the solid and broad foundation of every activity, of every phase

> and aspect of life. Upon their arrival in Israel, they find that most of the leaders of the State are irreligious, are in fact also heads of strong political parties which are either directly antagonistic or at least indifferent to religion. They also learn soon enough that the majority of the people of Israel are irreligious and that to be religious in the Orthodox sense is often a disadvantage. . . . so that they feel compelled to reject much of what they see and find in Israel.[25]

All of this is nothing but white racism, colonialism and imperialism at work. The arena is world-wide and by mid-twentieth century no people had been left undisturbed and unaffected, but its origins stretch back into the depths of antiquity. The first chapter of white racism was the Aryan invasion of northern India thousands of years ago whose frank record of colonialism and imperialism is faithfully recorded in the oldest of the Hindu sacred books—the Rig Veda. For the first time in India, the Aryans encountered a dark race and their reaction—genocide, forcible dispossession of their cherished lands and wealth, and enslavement of the surviving black Dravidians permanently at the lowest level of Hindu society, fit only for the dirtiest menial toil—all of this has been characteristic behaviour of the white man ever since. In antiquity, this same work was continued by the Greeks and Romans and after almost a thousand years' interuption, was resumed by the Crusades, then the "Age of Exploration" by the Spanish and Portuguese and finally British, Russian, French and Dutch imperialism spread white domination over the entire world. The Zionist ventures in Palestine and affected neigh-

25. *Israel Between East and West*, op. cit., pp. 108-109, 197, 299-309.

bouring areas can be seen in the light of history as merely the last chapter.

The Israelis have always claimed that if the Arabs would only "sit down and talk," they would discover the Israelis to be extremely generous at the negotiating table. Assured "regional partnership" by peace-treaty, Israel could indeed afford to be generous on such questions as compensation to refugees, aid for their resettlement and token repatriation. Arab access to Mediterranean ports, joint desalination projects and Jordan River diversification schemes in the same fashion that one might say the United States has always been generous to Latin America. Israel might even offer the Arabs her own version of the "Alliance for Progress" and a Jewish "Peacc Corps!"

For if there is any vaguely equivalent pattern to Israeli-Arab relations, it is to be found in the history of the two Americas; the European colonial and immigrant society in the North which disinherited and destroyed the indigenous Indians and its ultimate prey in the South—underdeveloped, largely Indian-stock societies wrecked by colonialism, saddled with unstable, oppressive military dictatorships, or at best proud but inevitably impotent nationalist leaderships who responded as well as they could to an unfulfilled continental vision of nationhood based on one language and a common white Western culture.

Unlike nineteenth-century America, Israel cannot hope to become an industrial power until she first achieves the modern equivalent of empire. And the sophistication of the Israeli infrastructure, the available skills of her overwhelmingly literate labour force and the vast potentials of overseas capital are economically irrelevant unless they are conjoined with the opportunity to overwhelm the underdeveloped Arab economies in a "regional partnership."

Israeli shortages of low-wage unskilled or semi-skilled labour could be filled by the vast labour reservoirs in the neighbouring Arab states. Since the June 1967 war, this low-cost labour

shortage has already led to the employment of tens of thousands of the Arabs from Gaza and Arab Jerusalem as farm workers, semiskilled and unskilled factory hands, domestic servants, day labourers on construction and road maintenance crews or in such servile occupations as dish washers, waiters in restaurants and cafes, gardeners and handymen—the nascent emergnce of the classic native proletariat in a typical white colonial state.[26]

Another conspicuous example of this same white imperialism at work is the fate of the *beduin* in oil-rich Arabia.

Here in Southern Arabia the *beduin* were still unaffected by the economic changes in the North-East, but I knew that they could not long escape the consequences. It seemed to me so tragic that they should become, as a result of circumstances beyond their control, a parasitic proletariat squatting as "unskilled labour" around the oil-fields in the fly-blown squalor of shanty towns in some of the most sterile desert in the world. . . . . .[27]

Thousands of miles away, half-way round the globe in the frozen Arctic, we find the Eskimos faced with the identical predicament:

Since 1950 the degradation of the Eskimo under the impact of white domination, has followed a classic course with the break-up of the family as a social unit. (One Eskimo woman in four now does not marry but instead bears children to a number of men), abortions, a growing indifference to group interests and a weakening of leadership. They are increasingly dependent on manufactured gadgets and their whole traditional way of life is rapidly falling into disuse. The young are increasingly

26. *The Fall of Jerusalem*, Abdullah Schleifer, Monthly Review Press, New York, 1972, pp. 139-142.

27. *Arabian Sands*, Wilfred Thesiger, B. P. Dutton & Co., New York, 1959, p. 82.

at odds with their elders and lack confidence in themselves. They no longer know what they are and some of them are likely to quit the land in the near future. "It is the cleverest, those who have done the best at school, who will go away. Our hunting economy, which depends on team effort, will be disrupted and further impoverished. The schools cream off the best of our youth. As technicians they will only find work away from our territory in the South which is a foreign country to us Eskimos. Only the least intelligent ones will stay with us. They don't learn how to hunt or to handle a *kayak* (native skin boat) in boarding school which also robs them of the opportunity to get practical instruction and experience from their fathers and elders in hunting. They won't be able to make a living from hunting.
We Eskimos don't even own the land on which we have been living for centuries. What will life be like when oil and minerals are found beneath our soil. Whose will it be?"
Some Eskimos are leaving their communities and educated Eskimos, scarcely representative of the community's confused aspirations, are betraying their origins and seeking rapid assimilation into white society. Drunkenness and tooth-decay are on the increase (few Easkimos do not need false dentures by age 40). They are increasingly subject to eye disorders and their resistance to cold has diminished as a result of consuming unsuitable foods (white flour, white sugar, jams, tea, tobacco, etc.).[28]

As a result of the virulent white imperialism of the last century and its present consequences, the face of the earth has been radically transformed, indigenous non-European civilizations wiped out so that, culturally speaking, the West has virtually obliterated the East. This is nowhere more striking than in the revolutionized

28. "The Eskimos—a People that Refuses to Disappear," Jean Malaurie, *Unesco Courier*, January 1975, pp. 16-17.

physical appearance of modern cities in Asia and Africa. In such cities as Cairo, Beirut, Jeddah, Riyadh and Kuwait, the most brutalized philistine westernization of architecture has taken place over the last few decades, leaving hardly a trace of the original city land-scape intact. Westernization of architecture is staunchly upheld for "prestige" and national "status-seeking" purposes and deemed a necessity for "modernization" and "progress." But how far is this subjection to the god of "progress" beneficial to the people who must live in these places?

We know that a glass wall lets in asmuch as ten times more heat than a solid brick or adobe wall four inches thick and that glass wall 3 by 3 meters exposed to the direct rays of the tropical desert sun lets into the interior 2,000 calories of heat per hour, requiring two tons of refrigeration per hour. By shading this glass, using any of the devices available such as the *brise soleil*, now mandatory in all modern buildings, we cut down this amount to one third, which still leaves us with 300% more heat than with the solid four-inch traditional wall.

So the architect who builds such a solar furnace in Kuwait or Riyadh, for example, and then brings in a vast refrigeration plant and expensive air-conditioning units to make it habitable is unnecessarily complicating his problems by insisting on a style of architecture entirely unsuited to the indigenous climatic and geographic conditions, not to mention violating the cultural and spiritual traditions of the people.

It is thus hoped that before it is too late, Near Eastern architects will come to realize the intrinsic value of their indigenous architectual heritage. In so doing they will reap the rich rewards of the accumulated urban experience that was left to them by their ancestors and will produce successful and enduring works of art. Let them not suppose that this tradition will hamper them. When the full power of human imagination is

> backed by the weight of a living Islamic tradition, the resulting work of art is much greater than any that an artist can achieve when he has no tradition to work in or when he wilfully abandons his tradition . . .[29]

All over the world today, contemporary white imperialism in its economic and cultural forms, dangles the Golden Prize before the non-white, non-Europeans, the teeming masses of the "poor" in the "underdeveloped" "Third World." The Golden Prize is nothing less than total assimilation into the mainstream of Western culture with its irresistible advantages of education, health, wealth, security, comfort, leisure, entertainments, mobility and unlimited opportunities for status-seeking. This Golden Prize the white man dangles before the non-European, has produced in every indigenous society, an elite of native collaborators who for the sake of quick profits ignore the long-range welfare of their people.

> In occupied Palestine there are also Arabs to be found who share neither the general discontent nor the will to resist, even passively. Many of Jerusalem's very poor unskilled labourers, frequently unemployed in Jordanian times, have found factory or service jobs with Israeli employees at wages far above what was ever possible in the past. A few of these workers rest content unless directly threatened by waves of land expropriations and sudden evictions. . . ."[30]

It is this same phenomenon which explains the mass-migrations of the educated and the uneducated,

29. *From Madina to Metropolis.* Heritage and Change in the Near-Eastern City, edited by L. Carl Brown, The Darwin Press, Princeton. New Jersey, 1973, pp. 331-333.

30. *The Fall of Jerusalem*, op. cit., p. 11.

the skilled and unskilled labour from East to West; the large-scale migration of Pakistanis to England and Canada, the North Africans to France and the Turks to West Germany—all seeking the "Golden Prize." Some of them actually obtain what they were seeking and if sufficiently educated, light-skinned and knowledgeable in English and English ways, do enter the high-status professions and at least for their children and grandchildren, gain the prize of acceptance into the Establishment and total assimilation into Western society and culture—but the overwhelming majority, filling the slum areas of every large city to overflowing, do not. They simply remain as the proleteriat—a never-failing supply of cheap labour and imprisoned in a status of permanent inferiority.

Most Americans who live outside the ghettos or urban slum enclaves, knew so little of what is happening inside them that they were surprised and shocked when recent racial conflicts ripped their cities apart; when anti-Semitism affected an election in New Jersey, when Mexican-Americans became mountain guerillas in Mexico, when Indians of the Pacific Northwest went to jail rather than give up their rights to fish. White Americans are surprised and shocked because they live in a mythical country. In this mythical America, the conditions of Negroes, Indians and Spanish-speaking Americans are assumed to be gradually but inevitably improving as court decisions, governmental efforts and education break down the barriers of discrimination and prejudice. The injustices and crimes committed by frontier Americans against the aboriginal Indians are described by them as regrettable but necessary—or part of another era—and the reservation system, through which the government made wards of the Indians, an attempt to redress the wrongs. The wholesale

> theft of land from Mexico during the Mexican War with the resulting degradation of the Spanish-speaking peoples is held to be another lamentable but necessary episode in the country's need to expand. The myth takes in the gradual movement of Negroes toward equality. Negro slavery is acknowledged as a moral wrong and prejudice against Negroes linked with overt discrimination is too. But in this mythical America, the country is slowly coming to accept Negroes and other non-whites and non-Europeans as equals. Did not President Johnson himself to put the U.S.A. on record as declaring : "We shall overcome. . . ."[31]

But the fact is, despite all propaganda to the contrary, that they have NOT "overcome," nor will they ever "overcome," unless and until the white European and his disciples in the East, change their way of life, their value-system and transform their whole mental outlook.

The record of history proves that Islam was the greatest civilizing force that ever existed and that the civilizing of backward peoples was accomplished without genocide, reserves which are little better than concentration camps, forced assimilation policies and the degrading dehumanization which has inevitably accompanied Westernization everywhere.

> In steaming up the Nile, I saw little in the first 200 miles to alter my views about the savagery of these tribes. Fetishism, cannibalism and the liquour trade flourished together. But as I left the low-lying coastal region and found myself near the southern boundary of what is called the central Sudan, I observed an ever-increasing improvement in the appearance and the character of the native. Cannibalism, idolatry and

31. Problems of American Society Series: *Racism*, Gerald Leinwand Pocket Books, New York, March 1972, pp. 114-115.

the liquour trade disappeared, clothes became more voluminous and decent, cleanliness the rule while their outward dignified bearing still further heralded a moral regeneration. In Central Sudan, among the tribes converted to Islam, I found myself in a well-governed empire, teeming with a busy populace of keen traders, expert manufacturers of cloth, brass work and leather, a people, in fact, who have made in a very short time, enormous advances towards civilization. Islam does not demand race-suicide as an accompaniment of conversion. It does not stipulate revolutionary changes in social life nor does it destroy clan, tribal or communal authority. Between the converter and the converted, there is no abyss. Both are equal not merely in theory but in actual practice before God. Conversion for the primitive does not mean a break with his interests, his family and social life. No one can fail to be impressed with the carriage, the dignity of the African Muslim, the whole bearing of which suggests pride and self-respect and which seem to tell the westerner : We are different, thou and I but we are *men*.[32]

The great attraction which up until now has appeared to be irresistible, of Western civilization to the non-European world lay in its intense, organized propaganda by all the mass-media of communication that it is the one and only route to human progress, that it is the only hope to improve the human condition. This same propaganda in the press, radio, television and cinema, contemptuously dismisses all other civilizations and cultures as "backward," "retrogressive" or obsolete. It is the duty of all those who uphold their religious traditions to reveal Western civilization in its true colours. Its ugly degradation,

32. *The Preaching of Islam*, Thomas William Arnold. Shaikh Muhammad Ashraf, Lahore, 1896, pp. 339, 359-360.

and corruption are destructive of everything which is good, true and beautiful, and thus, everything that makes life worth living. We must convince the political and intellectual leadership of the so-called "Third World" that Western civilization is retrogressive —not progressive and detrimental to human welfare in all its aspects—physically, economically politically, culturally, intellectually, mentally, morally and spiritually. Once the leadership of the so-called "developing" countries can be convinced that modern trends are not working in their best interests, the craze for Westernization will die of its own accord.

All the forces of contemporary civilization are destructive and negative. Ultimately Western civilization will become so overwhelmed by its own corruption and decadence that its machinery and institutions will be unable to continue to function. The Watergate Scandal (1973) has already permanently and irreversibly disgraced a Government based on secular humanism showing that gross immorality prevails from the highest levels of the State. The Abe Fortas Scandal of 1969 showed that even the judges on the U.S. Supreme Court would not hesitate to commit crimes and resort to fraud whenever expediency dictated.

A federal Commission says official political corruption is "a serious impediment to the task of reducing criminality in America". In the last of six reports, the National Advisory Commission on Criminal Justice, Standards and Goals said : "The existence of corruption breeds further crime by providing for the American citizen a model of official lawlessness

that undermines any acceptable rule of law."[33]

If the President and the Chief Justice of the Supreme Court are found guilty of crimes, how can ordinary citizens be expected to respect and obey the law of the land? Hence the fallacy of secular democracy and politics divorced from religion and morality. If present trends continue unchecked, ultimately such a Government will be unable to enforce law, order and justice. In this way, all the political, economic, educational, scientific and social institutions of Western civilization throughout the world must eventually break down as they are beginning already to do. This will mean catastrophe. Anarchy, violence and lawlessness will prevail and many millions will die. Those who avoid a violent death will succumb to mass starvation and disease due to famine and scarcity of health services. In many ways, these conditions will be comparable to 5th-century Europe after the destruction of Rome.

If we are to avert a new Dark Age in the next century, the non-Western world must reject Westernization as detrimental to its welfare and to combat the disastrous corruption of this materialistic way of life, they must uphold their religious inheritance based on the Absolute, Transcendental ideal.

33. "Official Political Corruption Impedes Way of Reducing Criminality in America," *United States Information Service News Summary*, Islamabad, Vol. II, No. 211, November 27, 1973, p. 1.

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